A STATISTICAL ACCOUNT OF ASSAM.

IN TWO VOLUMES.

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A Statistical Account of Assam.

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VOLUME I.

DISTRICTS OF KAMRUP, DARRANG, NOWGONG, SIBSAGAR, AND LAKHIMPUR.

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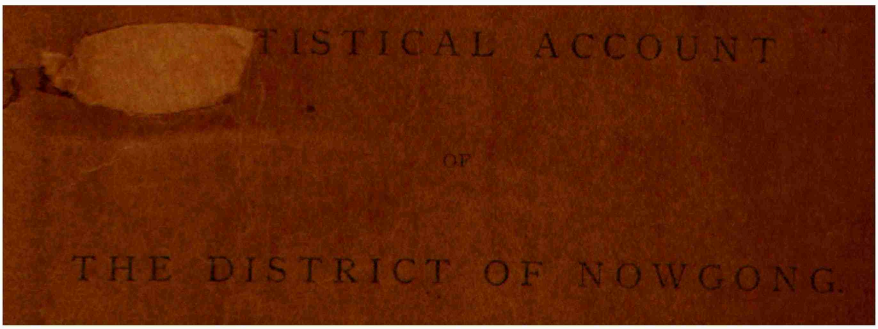
TISTICAL ACCOUNT
OF
THE DISTRICT OF NOWGONG.

PREFACE

TO THE STATISTICAL ACCOUNT OF ASSAM.

THESE volumes deal with the Province of Assam as constituted in 1874. The tract then withdrawn from the Lieutenant-Governorship of Bengal, and formed into a separate Chief-Commissionership, consists of two river valleys with a lofty hill tract between. On the north, the Brahmaputra Valley covers an area of 20,683 square miles, or one-half the whole Province, and gives the name of its former dominant race, the Ahams, to Assam. From its southern edge rises the hill country, a wild broken region of 14,447 square miles, inhabited by non-Aryan tribes. To the south of these intervening mountains, again, lies the smaller valley of the Bárak and Surmá, extending over 6668 square miles. The whole is divided for administrative purposes into eleven Districts, with an aggregate population of 4,132,019 persons, and an area of 41,798 square miles, yielding an average of 99 inhabitants to the square mile.

The preparation of the Statistical Account of Assam was

* The above figures are based on the Census of 1871-72, and reckon the Eastern Dwars as part of Goálpára District. The latest Parliamentary Return (1878) leaves the population and average per square mile untouched, but takes the total area at 55,384 square miles, owing to the fact that it includes an estimate for the unsurveyed tracts in the Cachar, Nágá, and Lakhimpur Hills.

retained in my hands, in addition to my duties as Director-General of Statistics to the Government of India. During four years, 1869-73, I collected the materials from the District Officers, and personally visited the Districts of the southernmost of the two river valleys, namely, that of the Surmá and Bárak. In 1874, I compiled the draft Accounts, and in 1875 forwarded them to the Chief Commissioner, with a request that they might be carefully revised on the spot. In this way I endeavoured to bring to each District Account the local knowledge and experience of two separate sets of District Officers—namely, those who had supplied the original materials in 1869-73, and those who revised them in 1875-77. For during the interval, Assam had been removed from the Lieutenant-Governorship of Bengal, and erected into a separate Administration. In 1876, I visited the northernmost of the two valleys, namely, that of the Brahmaputra, and found that the administrative changes would involve large additions to, and modifications of, my draft Accounts of the Districts. During 1877 and 1878, the Accounts were returned to me from the Chief Commissioner, after having been revised by the Local Officers, and were worked up into their present shape. In this last stage of the process I have specially to acknowledge the assistance of Mr. J. S. Cotton, M.A., late Fellow of Queen's College, Oxford, and of Mr. C. A. Dollman, Head Assistant to the Director-General of Statistics.

The brief period which has elapsed since Assam was erected into a separate Administration, has rendered it impossible to bring these volumes up to the standard aimed at in my Statistical Accounts of the older Provinces of Bengal. I offer this book only as a basis for a more complete compilation in the future, by the officers engaged in the administration of Assam. But I beg that those who come after me, may, in improving on my work, remember the conditions under which it had to be done. When I commenced the collection

of the materials ten years ago, no one knew the population of any single District of Assam; and the different departments of Government were wont to base their calculations on separate, and often widely discrepant, estimates, both as to the area and the number of inhabitants. My personal acquaintance with the Province was derived, not from being employed in its administration, but from such notes as I could make during two rapid official tours. The statistics refer, for the most part, to the year of the Census, 1871-72, and to the period immediately following the erection of Assam into a separate Province in 1874. The whole work had to be done amid the pressure of my duties as Director-General of Statistics to the Government of India. Nevertheless, these volumes form the only attempt at a systematic Account of Assam, and I hope that they may prove of use both to those engaged in its administration, and to the public. If they shall be found to have attained to a fair standard of accuracy and completeness, their success will be due to the District Officers who, during the past ten years, have supplied, with unfailing courtesy, the local materials required for each stage of the work. A general account of the Province will be found in my *Imperial Gazetteer of India*,* and is, therefore, not reproduced here.

W. W. H.

* Article ASSAM, pp. 238-255 of Vol. I. of that work, now in the Press.

ERRATUM.

Page 200, line 26. *For* Jungthung *read* Jangthang.

I shall be grateful for any corrections or suggestions which occur to the reader. They may be addressed to me, at the India Office, Westminster.

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STATISTICAL ACCOUNT

OF

THE DISTRICT OF KAMRUP.

STATISTICAL ACCOUNT

OF THE

DISTRICT OF KAMRUP

KAMRUP DISTRICT lies between 26° 52′ 40″ and 25° 52′ 2″ north latitude, and 90° 44′ 30″ and 92° 12′ 20″ east longitude. It contains an area of 3631 square miles, and a population, as ascertained by the Census of 1872, of 561,681 souls. The chief town and principal Civil Station is Gauhátí, situated on the south or left bank of the Brahmaputra, in north latitude 26° 11′ 18″, and east longitude 91° 47′ 26″.

BOUNDARIES.—Kámrúp is bounded on the north by the Bhután hills; on the east by the rivers Bárnadí and Dibru or Sonápur, which respectively separate it from Darrang and Nowgong Districts; on the south by the Khásí Hills; and on the west by the Manás river and the District of Goálpárá. The boundaries of the revenue, magisterial, and civil jurisdictions are conterminous.

GENERAL ASPECTS OF THE DISTRICT.—Kámrúp is divided into two parts by the great river Brahmaputra, which bisects it throughout its entire length. Speaking generally, the District forms a great plain, with a few elevated tracts lying along the foot of the Bhután and Khásí Hills, which form respectively its northern and southern boundaries. In the north of the District the ground undulates considerably as it approaches the hills, so that the edge of the plain is not easily defined. The villages are exceedingly picturesque, and have a very prosperous appearance

HILLS.—No high mountains are situated in the District; but there are several hills, varying from about two hundred to eight hundred feet in height, chiefly in the tract to the south of the Brahmaputra. Of these, the following are the most important.—

Míkír, Basishthá, Phatásil, Chunsálí, Greenwood, Kámákhyá, Dírgheswarí, Sílá, Hájo, Kedár, Mádhab, Háti-murá, and Nagar-berá. These hills are all more or less covered with grass jungle and forest, and although too steep to be ascended by carts, can be climbed by beasts of burden and by men without the necessity of cutting steps in their sides.

RIVERS.—The District is intersected by numerous rivers and streams, all of which issue from or flow into the Brahmaputra. The only river navigable throughout the year by steamers or large cargo-boats is the Brahmaputra itself, but several other rivers are navigable by large native boats during several months of the year. The principal tributaries of the Brahmaputra on the north bank are as follow:—(1) The Manás, which takes its rise in the Bhután hills, and runs nearly north and south along the western boundary of the District, and which, after receiving several small tributaries, falls into the Brahmaputra, opposite the town of Goálpárá, in the neighbouring District of that name. This river is navigable for the greater part of the year by native craft, and is the second most important river in the District. (2) The Chául-Khoyá flows east and west, and receives the drainage of most of the minor streams in the north of the District. It is fed by (3) the Páglá Manás; (4) the Sáru Manás, which falls into it about a mile above Barpetá; (5) the Pahu-marí, a very winding river, (6) the Kaldiyá, (7) the Noá-nadí; (8) the Barahyá, a winding but very deep stream, which receives the waters of the Nanái before falling into the Chául-Khoyá. (9) The Rorsá forms one of the principal outlets of the Chául-Khoyá into the Brahmaputra. The main channel of the Chául-Khoyá, however, empties itself into the Manás, a little above the point where that river falls into the Brahmaputra. The only other rivers in the north of the District worth notice are (10) the Lakhái-tárá, and (11) the Bar-nadí, both of which take their rise in the Bhután hills, and after flowing a southerly course empty themselves into the main stream of the Brahmaputra. They are navigable for large native boats during the rainy season, and for small boats or canoes throughout the year. In the portion of the District to the south of the Brahmaputra the principal streams are (12) the Dibru or Sonápur; (13) the Bátá; (14) the Kulsí; and (15) the Singárá, the waters of all of which pour into the Brahmaputra.

Most of the above rivers are navigable in the rainy season by

boats of fifty *maunds* or two tons burden. Besides them, however, there are numerous minor streams, of which the following are the most important:—(1) Sajang; (2) Tánganmárí; (3) Takinadí; (4) Tekelznadí; (5) Agrán-nadí; (6) Simbu-nadí; (7) Dijamá-nadí; (8) Durangá-nadí; (9) Daukában-julí; (10) Mátangá-nadí; and (11) Baldi-nadí. Many of these smaller streams dry up altogether during the hot season.

The rivers Brahmaputra and Kulsí change their course every year, throwing up immense sandbanks, which remain for several years, but are in time cut away by the current and deposited in new places. These accretions are very extensive, especially in the channel of the great river; and the rapidity with which beds of sand newly washed down by the current during floods become converted into rich pastures, is astonishing. The beds of the rivers are rocky or sandy, and their banks, which are generally steep, are in some places richly cultivated, while in others they remain under jungle. Many of the minor streams mentioned above, which take their rise in the hills, have the peculiarity that in the dry season, near the point where they debouch upon the plains, they suddenly become dry, the water apparently sinking into the ground. The bed, however, is found full of water again a short distance lower down, and thence flows steadily all the year. During the rains the whole course of the stream is full. The rivers nowhere expand into lakes. With the exception of the Brahmaputra, all the rivers are fordable at one place or another during the dry season.

LAKES, MARSHES, ETC.—In the low-lying parts of the District numerous small lakes and deep marshes (*bils* or *jhils*) are found, of which the following are the most important:—(1) Eriá *bil*, estimated length 2 miles; (2) Atiá bárí, 3 miles; (3) Eriá-hidálí, 3 miles; (4) Ahatá *bil*, 2 miles; (5) Barbalá *bil*, 4 miles; (6) Bitá-kuchir-chárá, 3 miles; (7) Bulí-khulí *bil*, 4 miles; (8) Badalá, 2 miles; (9) Burí Lohit, 2 miles; (10) Bháti-bhelengi, 2 miles; (11) Bardipar, 2 miles; (12) Bildárá, 3 miles; (13) Bhadrá-márí, 2 miles; (14) Barkul *bil*, 2 miles; (15) Chatalá, 6 miles; (16) Halár-kurá, 4 miles; (17) Chikání, 5 miles; (18) Digi, 3 miles; (19) Dhalí, 4 miles; (20) Dipar *bil*, 8 miles; (21) Phulang-rau-márí, 5 miles; (22) Helengi *bil*, 10 miles; (23) Hájo soti, 9 miles; (24) Janiár-soti, 3 miles; (25) Jahaná *bil*, 4 miles; (26) Phutárar soti, 4 miles; and (27) Ságmári *bil*, 5 miles. Water lies in most of these marshes throughout the year, but a few of the smaller ones dry up in the hot

season No canals or artificial watercourses are used as a means of communication, but there are several artificial channels a few feet in width for irrigation purposes. During the dry season the cultivators dam up the smaller streams for the same purpose. The Deputy-Commissioner gives the average loss of life from drowning within the District of Kámrúp, during the three years ending 1869-70, at 66 a year. This, however, is only the number officially reported to the police; the actual loss of life from this cause is probably much greater.

River Traffic.—In the towns of Gauhátí, on the Brahmaputra, Barpetá, on the Chául-Khoyá, and Palásbári, on the Brahmaputra, a considerable river traffic is carried on in rice, pulses, mustard seed, cotton, tea, caoutchouc, etc. Nearly all the rivers are utilised for purposes of inter-communication during the rainy months, when they are navigable; for fisheries, and, to a certain extent, for irrigation. The small irrigation canals might easily be turned to account as a motive power for turning machinery.

Fisheries.—No fishing town, properly so called, exists in Kámrúp, but all the rivers, lakes, and marshes are leased out as fisheries on behalf of Government. In 1847-48, a revenue of £575 was derived from this source, and in 1852, £687. The amount has greatly increased since then, the average annual rental of the fisheries for the three years ending 1869-70 being £2309. Rivers and streams were formerly poisoned for the purpose of catching fish, the poison used being obtained from the bark of certain trees not considered injurious to man The practice of poisoning of fish, however, is now prohibited. The Deputy-Commissioner in 1870 estimated that about a twenty-fifth part of the total population of the District, or say 23,000 persons, live by fishing. The Census Report of 1872, however, returned the total number of the members of Hindu fishing and boating castes in Kámrúp District at 11,213, or 2·1 per cent. of the Hindu population, being only a little over one-fiftieth of the District population. The Muhammadans form only 8·2 per cent. of the population, and the fishermen of this religion would not very materially add to the proportion given above.

Embankments, Marsh Cultivation, etc.—Several embankments have been constructed for the protection of the crops; and the Deputy-Commissioner is of opinion that many of the marshy tracts could easily be reclaimed for the purposes of cultivation. Reeds

and canes grow spontaneously in the marshes and along the river banks in great abundance. Mr. A. J. M. Mills, in his Report on the District, dated 24th July 1853, states that these cane and reed-producing grounds were then leased out, the farmer being allowed to levy a fixed rate on each person who cut them. Long-stemmed marsh rice is cultivated, chiefly in the neighbourhood of the sub-divisional town of Barpetá, where the land is low and swampy. It will flourish in from six to twelve feet of water; but it does not seem that any increase in the length of stem has been developed in recent times, so that it might grow in deeper water than formerly. The common name for this species of rice is *báo-dhán*, comprising the following varieties:—*Sonmatí*, *kekoyá*, *dhalá máguri*, *latá máguri*, and *kajáli*.

LINES OF DRAINAGE.—All the rivers converge towards the Brahmaputra, which bisects the District from east to west; the flow of the rivers to the north of the Brahmaputra being from north-east to south-west, and of those to the south, from south-east to north-west.

LIME and IRON are stated to be the only valuable minerals in Kámrúp. Surface lime was discovered at the foot of the Bhután hills in 1871 by the Assistant-Commissioner of Barpetá. It is of a superior description, but it is believed not to extend over a wide area. The quarry might, however, be worked profitably on a small scale.

FORESTS, ETC.—A number of revenue-yielding forests are situated in the District, of which the five most important are:—(1) Bárduár, (2) Dimruyá, (3) Pántán, (4) Mayrápur, and (5) Barámbai.

The following paragraphs are condensed from the Report on Forest Administration in Assam for 1874-75. Forest conservation first attracted attention in 1850, when the Collector of Kámrúp reported that 'the wood-cutters of Bengal, after having exhausted by indiscriminate fellings' the *sál* forests lower down the Brahmaputra, had found their way to Kámrúp in search of *sál* timber. Accordingly, a tax was sanctioned at the rate of Rs. 15 (£1, 10s. 0d.) per hundred logs, or nearly 2½ *ánnás* (3½d.) for each, which was estimated to yield Rs. 500 to Rs. 600 (£50 to £60) a year. In 1852, a farming system was substituted for this tax, in accordance with which certain tracts of forest were let out to the highest bidder, for a term not exceeding five years; and no restrictions with regard to immature trees were placed upon the farmers. The general inspection of the

Assam forests, conducted during the two years 1868-70, revealed the fact that the forest tracts in Kámrúp District were being rapidly denuded; 'for the greater part of the most valuable *sál* forests had been made over to the Lower Assam Tea Company as waste land.' At present the forest area within the District is estimated roughly at 130 square miles, or nearly 4 per cent. of the total area. But the Forest Divisions in Assam do not uniformly correspond with the ordinary executive Districts; and the tract known as the Gauhátí Division comprises the forest reserves in the western half of Nowgong District, as well as those in Kámrúp. These are all *sál* forests (Shorea robusta), which have been demarcated and mapped, and extend over 50·76 square miles. The Gauhátí Division also includes the experimental plantations on the Kulsí river, of rubber (Ficus elastica), *sissu* (Dalbergia sissoo), and teak (Tectona grandis).

The following are the seven 'Forest reserves' within Kámrúp District:—(1) The Bárdwár Reserve, south of the Brahmaputra, bounded on the west by the left bank of the Kulsí river; area, 12,800 acres or 20 square miles. The greater part is a hill of granitic formation, reaching at the highest point an elevation of 1351 feet. The surface soil is a sandy loam and clay, of sufficient depth to produce a superior growth of timber. The forest consists chiefly of *sál*, somewhat unequally distributed; and the southern portion, which is level ground, contains what is perhaps the best *sál* forest in Assam, though few trees are now to be seen anywhere in Kámrúp with a girth of more than 4 feet. The timber depôt, for this and for all the following reserves, is at Kukurmárá, on the Kulsí river, at the crossing of the Assam Trunk Road; from this place are supplied the towns of Gauháti and Goálpárá, and also merchants from Sirájganj and Dacca. (2) The Pántán Reserve, opposite to the preceding, bounded on the east by the left bank of the Kulsí river; area, 7680 acres or 12 square miles. This reserve is similar in most respects to No. 1. (3) The Mátiakhar Reserve, on one of the outermost spurs of the Khásí Hills, separated on the west from the Bárdwár Reserve by the Bátá *nadí*; area, 2240 acres or 3·5 square miles. This reserve also resembles Nos. 1 and 2. (4) The Kulsí Plantation Reserve, on the right bank of the Kulsí river, immediately north of the Bárdwár Reserve; area, 3520 acres or 5 5 square miles. The soil is a sandy loam covered with vegetable mould, and the substratum of the hilly portion is

granitoid rock much decomposed; several *bils* and low-lying pieces of land, inundated during the rains. About 2 square miles are well covered with *sál*, which it is intended to preserve. The remainder is to be planted with teak, mixed with *tún* (Cedrela toona), *nahor* (Mesua ferrea), and *súm* (Artocarpus chaplasha), at the rate of 20 acres annually; *sissu* is to be planted at the rate of 10 acres a year, and all the land not suited for timber is to be planted with caoutchouc trees. (5) The Járá *sál* Forest Reserve, situated immediately at the foot of the Khásí Hills, about one mile east of the Mátiakhar Reserve; area, 1040 acres or 1·6 square miles. The soil is sandy loam, only a few feet higher than the neighbouring rice fields; but stones crop up under the hills. In all other respects this reserve is similar to Nos. 1, 2, and 3. (6) The Milmillia *sál* Forest Reserve, situated on the left bank of the Kulsí river, about one mile north-west of the Kulsí plantation reserve; area, 1400 acres or 2·1 square miles. In all respects it resembles Nos. 1, 2, 3, and 5. (7) The first addition made to Bárdwár Reserve, adjoining it on the north, and resembling it in all respects; area, 1446 acres or 2·25 square miles. The forest is almost exclusively *sál* of very good growth, but young. The total area of these seven reserves is 30,120 acres or 49 square miles; they include no villages or cultivated lands, and there exist no rights over them belonging to the neighbouring inhabitants.

Great efforts were made in the year 1874-75 to prevent the burning of these reserves. 'This was done by clearing fire-paths, fifty feet and more in width, wherever there was no road sufficiently broad, or river, or other water boundary. The grass was cut on both sides of these paths to a width of 10 feet, and thrown on the central portion of the path; it was then burned, as soon as it was dry, under the personal superintendence of the divisional officer. The protective establishment permanently employed consisted of one forest ranger, on Rs. 50 per month or £60 a year; and 7 watchers, each on Rs. 7 per month, or a total of £58, 16s. 0d. a year. In addition, 33 temporary watchers were employed during the first four months of the year, when the danger from fire was greatest. . . . The ordinary protection of the reserves was carried out with success; and the young *sál* trees now show a marked improvement in consequence of the last few years' watching. Previous to that date it was the common practice for the neighbouring villagers to hack about the young *sál* trees for firewood and

petty constructions. This has been stopped without any inconvenience to the people, beyond compelling them to go a few hundred yards farther for their firewood; and it has also induced them to economise their timber, and to employ bamboos grown round their villages.'

The Plantation reserve on the Kulsí is divided into a caoutchouc and a timber plantation. At the close of the year 1874-75, about 65 acres had been planted with caoutchouc trees at a total cost of Rs. 983. 11. 0, or an average of Rs. 15. 2. 1 (£1, 10s. 3d.) per acre. 'Lines 20 feet in width and 50 feet apart are opened out in mixed, plain, and savannah forest; and the trees are planted out on these lines at distances of 25 feet. The failures number only about 2 per cent., but fencing is necessary against the deer.' Kámrúp has comparatively a small rainfall for Assam; and this locality was chosen, not as in itself the best for the rubber-tree, but as the most convenient. The timber plantation is mainly composed of teak and *sissu*. At the close of the year 1874-75, there were 53 acres planted with teak and 20 with *sissu*. Seedlings of *túm*, *súm*, and *nahòr* are also being reared for planting among the teak trees. The expenditure on teak during the year was Rs. 1414. 0. 6 (£141, 8s. 1d.); and on *sissu*, Rs. 307. 15. 9 (£30, 16s. 0d.). During the year several plants of Pongamia glabra were received at the Kulsí plantation from the Botanical Gardens in Calcutta.

The total expenditure of the Forest Department in the Gauháti Division for the year 1874-75 was Rs. 10,198 (£1019, 16s. 0d.); and the total income, exclusive of the receipts of the Civil officers, was Rs. 4120 (£412). Two hundred *sál* logs were sold during the year for Rs. 5603 (£560, 6s. 0d.), at an average price of Rs. 28 (£2, 16s. 0d.) per log, or Rs. 82. 13. 0 (£8, 5s. 7d.) per 100 cubic feet.

The Wild Vegetable Productions of Kámrúp consist of *sál* wood, bamboos, firewood, reeds, canes, etc. The hill tribes of Lálungs, Cácháris, Gáros, Míkírs, and Khásiás gain a subsistence by collecting and trading in jungle products, such as lac, beeswax, fibre, dyes, gum, etc., which are found in abundance. Lac is exported in considerable quantities. Large pasture grounds exist in Kámrúp, and the Bhutiás drive down their herds of cattle to graze along the foot of the Bhután hills. Herdsmen from Bengal also bring immense herds of cattle to graze in the District.

FERÆ NATURÆ.—Elephants, tigers, leopards, bears, rhinoceros, buffaloes, large deer, and wild pigs are the wild animals common in Kámrúp, found especially in the north of the District, which swarms with animal life of all kinds. Wild elephants frequently do great damage to the crops; and in the winter of 1866-67, one village was abandoned in consequence of the destruction caused by them. The Cáchárí villages are usually surrounded by a stout fence to keep out wild beasts. The cost of keeping down wild animals amounted to £67, 18s. 0d. in 1865; £401, 16s. 0d. in 1868; £110, 18s. 0d. in 1870; £228, 10s. 0d. in 1871; £227, 10s. 0d. in 1872; £182, 15s. 0d. in 1873; £362, 10s. 3d. in 1874; and £287, 10s. 0d. in 1875. No rewards have ever been paid for snake-killing. During 1868, 129 persons were reported to have lost their lives from wild beasts, or in consequence of snake bites. The smaller varieties of game consist of hares, peacocks, wild-fowl, herons, wild geese, wild ducks of various sorts, partridges, floricans, and snipe. Among fishes, the principal varieties are the *roi* or *ruhi*, the *pithiá*, and the *chitál*. No trade is carried on in wild-beast skins; and with the exception of the fisheries, the *feræ naturæ* are not made to contribute in any way towards the wealth of the District.

POPULATION; EARLY ESTIMATES.—In an enumeration taken about the year 1840, quoted at page 282 of Mr. Robinson's *Account of Assam*, the population of Kámrúp was returned at 271,944, made up as follows:—Hindus, 201,608; Muhammadans, 23,490; Cáchárís and other tribes, 46,846; slaves and bondsmen, 24,357. In Mills' *Report on Assam*, at page 1 of the section relating to Kámrúp, it is stated that, according to an enumeration made in 1848, the population was estimated as follows:—Males, 215,210; females, 172,565; total, 387,775. Dividing them according to religion, there were stated to be 276,083 Hindus, 35,863 Muhammadans, and 75,829 of other tribes. No information is given in either of these two cases as to the agency used in collecting the materials; or whether any means were adopted for the purpose of checking the accuracy of the figures.

THE CENSUS OF 1871-72 was commenced throughout Assam in November 1871, and the enumeration of Kámrúp was finished before the close of that month. The agency employed is thus described in the Census Report:—"The revenue Settlement of Assam is in many respects peculiar; and in its fiscal officers, the

mauzádárs, it possesses an agency for the collection of statistics which exists in no other part of Bengal. These *mauzádárs* occupy much the same position as the *tahsíldárs* of Northern India. They form as it were a connecting link between the Government and the peasantry of the Province, and it was wisely determined to employ their services in the supervision of the Census operations. They were first called on to submit lists of villages in their respective *mauzás*, the accuracy of the lists being tested by the police. The actual enumerators were generally the village *mandals*, who acted under the orders of the *mauzádár*, though in some places paid enumerators were employed to count the floating population.'

The results of the Census for Kámrúp disclosed a total population of 561,681 persons, living in 103,908 houses, and 1649 *mauzás* or villages. The total area of the District was taken at 3631 square miles, showing (according to the calculations of the Census officers) the average density of the population to be 155 persons per square mile; the average population of each village, 341; and the average number of inmates in each house, 5·4. The Deputy-Commissioner believes that the enumeration was well and accurately taken.

The table on the opposite page shows the distribution of the population, arranged according to Subdivisions and *thánás* or police circles. The averages have been taken from the Census Report.

Population classified according to Sex, Religion, and Age.—The total population of Kámrúp District consisted in 1872 of 292,688 males, and 268,993 females; total, 561,681. Proportion of males in total population, 52·1 per cent.; average density of population, 155 per square mile. Classified according to religion and age, the Census gives the following results:—Hindus—under twelve years of age, males 98,366, and females 88,168; total, 186,534: above twelve years of age, males 169,995, and females 158,495; total, 328,490. Total of all ages—males 268,361, and females 246,663. Grand total of Hindus, 515,024, or 91·7 per cent. of the District population. Proportion of males in total Hindus 52·1. Muhammadans—under twelve years of age, males 8687, and females 7571; total, 16,258: above twelve years of age, males 15,281, and females 14,284; total, 29,565. Total of all ages—males 23,968, and females 21,855. Grand total of Muhammadans, 45,823, or 8·2 per cent. of the District population. Proportion of

[*Sentence continued on page 28.*

Abstract of the Population, etc. of each Subdivision and Thana (Police Circle) in Kamrup District, 1872.

Subdivision.	*Thána* or Police Circle	Area in Square Miles.	Number of Villages, *Mauzas*, or Townships.	Number of Houses.	Total Population	Averages according to Census Officers				
						Persons per Square Mile	Villages, *Mauzas* or Townships per Square Mile.	Persons per Village, *Mauza*, or Township.	Houses per Square Mile	Persons per House.
Sadr or Head-quarters,	Cháigang,	...	192	13,245	71,599	...	...	373	...	5·4
	Gauhátí,	...	163	12,454	71,230	...	...	437	...	5·7
	Kamalpur,	...	224	15,265	83,878	...	...	374	..	5 4
	Khálihá,	...	68	4,267	18,221	...	..	268	...	4·3
	Nalbárí,	.	480	19,584	109,301	...		228		5 6
	Rangiá,	..	152	8,986	48,336	...	.	318	...	5·4
	Támálpur,	...	36	1,972	12,898	.		358	...	6·4
	Subdivisional total,	..	1,315	75,773	415,463		.	316	...	5·5
Barpeta,	Bájáli,	...	153	12,094	64,240	...	..	420	..	5 3
	Barpetá.	...	171	12,465	63,063	..	.	369	...	5·1
	Rahá,	..	10	3,576	18,915	..	.	1,892	.	5·3
	Subdivisional total,	.	334	28,135	146,218	.	.	438	...	5·2
	District total,	3631	1,649	103,908	561,681	155	·45	341	29	5·4

Sentence continued from page 26.]
males in total Muhammadans, 52·3. Buddhists—under twelve years of age, males 43, and females 30; total, 73: above twelve years of age, males 61, and females 48; total, 109. Total of all ages—males 104, and females 78. Grand total of Buddhists, 182. Proportion of males in total Buddhists, 57·1. Christians—under twelve years of age, males 22, and females 29; total, 51: above twelve years of age, males 88, and females 65; total, 153. Total of all ages—males 110, and females 94. Grand total of Christians, 204. Proportion of males in total Christians, 53·9. Other denominations not separately classified, consisting of aboriginal races and tribes—under twelve years of age, males 109, and females 104; total, 213: above twelve years of age, males 36, and females 199; total, 235. Total of all ages—males 145, and females 303. Grand total of 'others,' 448, or ·1 per cent. of the total population. Proportion of males in total 'others,' 32·4. Population of all religions—under twelve years of age, males 107,227, and females 95,902; total, 203,129: above twelve years of age, males 185,461, and females 173,091; total, 358,552. Total of all ages—males 292,688, and females 268,993. Grand total, 561,681. Proportion of males in total District population, 52·1 per cent.

The percentage of children in the population of different religions is thus returned in the Census Report:—Hindus—proportion of male children 19·1, and female children 17·1 per cent. Proportion of children of both sexes 36·2 per cent. of the total Hindu population. Muhammadans—proportion of male children 18·9, and female children 16·6 per cent. Proportion of both sexes, 35·5 per cent. of the total Muhammadan population. Buddhists—proportion of male children 23·6, and female children 16·5 per cent. Proportion of both sexes, 40·1 per cent. of the total Buddhist population. Christians—proportion of male children 10·8, and of female children 14·2 per cent. Proportion of both sexes, 25·0 per cent. of the total Christian population. Other denominations—proportion of male children 24·3, and of female children 23·2 per cent. Proportion of both sexes, 47·5 per cent. of the total 'other' population. Population of all religions—proportion of male children 19·1, and of female children 17·1 per cent. Proportion of both sexes, 36·2 per cent. of the total District population.

INFIRM POPULATION.—The number and proportion of insanes and of persons afflicted with certain other infirmities in Kámrúp

District is thus returned in the Census Report:—Insane—males 58, and females 22; total, 80, or ·0142 per cent. of the total District population. Idiots—females 1; total, 1, or ·0002 of the population. Deaf and dumb—males 50, and females 31; total, 81, or ·0144 per cent. of the total population. Blind—males 123, and females 40; total, 163, or ·0290 per cent. of the population. Lepers—males 5, and females 1; total, 6, or ·0011 per cent. of the total District population. The total number of male infirms amounts to 236, or to ·0806 per cent. of the total male population; number of female infirms 95, or ·0353 per cent. of the total female population. The total number of infirms of both sexes is 331, or ·0589 per cent. of the total District population.

The returns given in the District Census Compilation showing the occupations of the people are omitted, as they do not stand the test of statistical criticism.

ETHNICAL DIVISION OF THE PEOPLE.—Kámrúp District, as might be expected from its comprising the ancient religious capital of Gauhátí, contains a larger Hindu population of good caste than any other District of Assam. More than one-half of the total number both of Bráhmans and of Kalitás in the entire Province are to be found in this single District; Sumís again, and Vaishnavs, are exceptionally numerous. The Muhammadans also number more than in any other District except Goálpárá. Among semi-Hinduized aborigines, the Koch, the Chandáls, and the Doms; and among the aboriginal tribes, the Cácháris, the Rábhás, the Saraniyás, and the Míkírs, are the most conspicuous. The Saraniyás, indeed, are almost entirely confined to this District.

The following list is taken from the District Census Compilation of Mr. Magrath, C.S., which differs in some minor points from the classification adopted in the Census Report. The list of Hindu and semi-Hinduized castes will be reproduced on a subsequent page, but arranged on a different principle, according to the rank which they hold in local estimation:—

Name of Nationality, Tribe, or Caste.	Number
I.—NON-ASIATICS.	
European—	
English,	28
Irish,	4
Scotch,	8
French,	6
German,	1
Total,	47
American,	9
Total of Non-Asiatics,	56
II.—MIXED RACES.	
Eurasian,	28
III.—ASIATICS.	
A.—Other than Natives of India and British Burmah.	
Bhutiá,	11
Chinese,	1
Nepálís,	125
Total,	137
B.—Natives of India and British Burmah.	
1. *Aboriginal Tribes.*	
Doanniyá,	20
Gáro,	4,849
Cáchárí,	76,994
Khásiá,	352
Lalang,	1,950
Manipurí,	45
Míkir,	11,447
Mírí,	107
Rábhá,	20,408
Saraniyá,	11,812
Uráon,	62
Nat,	1,735
Total,	129,781
2. *Semi-Hinduized Aboriginals.*	
Aham,	1,280
Bediyá,	60
Bhuiyá,	3
Chámár,	893
Chandál,	10,222
Chutiyá,	794
Dom,	9,566
Nadiyál,	710
2. *Semi-Hinduized Aboriginals—continued.*	
Dosádh,	434
Hárí,	2,220
Káorá,	644
Khyen,	77
Koch,	69,277
Mál,	135
Mihtar,	20
Bhuimalí,	184
Total,	96,519
3. *Hindus.*	
(i.) Superior Castes.	
Bráhman,	31,355
Rájput,	33
Total,	31,388
(ii.) Intermediate Castes.	
Baidiyá,	601
Káyasth,	5,041
Total,	5,642
(iii.) Trading Castes.	
Agarwálá,	92
Gandhabaniya,	91
Jaswár,	3
Márwárí,	1
Oswál,	23
Suvarnabaniya,	1,257
Total,	1,467
(iv.) Pastoral Castes.	
Garerí,	19
Goálá,	33
Total,	52
(v.) Castes engaged in preparing Cooked Food.	
Kándu,	59
(vi.) Agricultural Castes.	
Agurí,	7
Báruí,	46
Basiyá,	1,154
Boriá,	4,042

Name of Nationality, Tribe, or Caste.	Number.
(vi.) Agricultural Castes—*continued.*	
Halá,	1,872
Kaibartta,	40,948
Kalitá,	106,950
Koeri,	80
Kurmi,	4,671
Málí,	1,312
Rái,	22
Shaloi,	1,192
Tatlá,	5,738
Total,	168,034
(vii.) Castes engaged chiefly in Personal Service.	
Dhobí,	3,596
Duliyá,	29
Hajjam or Nápit,	3,442
Bej,	936
Kahár,	560
Total,	8,563
(viii.) Artisan Castes.	
Kamár (blacksmith),	360
Kánsárí (brazier),	1,442
Kumbhár (potter),	6,711
Hirá (ditto),	3,057
Sonár (goldsmith),	617
Sunrí (distiller),	16,522
Sutradhár (carpenter),	53
Telí (oilman),	1,002
Total,	29,764
(ix.) Weaver Castes.	
Hangsi,	13
Jugí,	5,314
Kapálí,	240
Katuni,	8,393
Patua,	65
Tántí,	5
Total,	14,030
(x.) Labouring Castes.	
Chunárí,	963
Madashi,	6,076
Matiyál,	897
Patiyál,	76
Total,	8,012

Name of Nationality, Tribe, or Caste.	Number.
(xi.) Castes engaged in Selling Fish and Vegetables.	
Kibarí,	69
(xii.) Boating and Fishing Castes.	
Jaládhár,	172
Jaliyá,	545
Jhálo,	61
Keut,	7,167
Málá,	174
Patuní,	8,056
Tior,	38
Total,	11,213
(xiii.) Persons enumerated by Nationality only.	
Madrásí,	1
Uriyá,	156
Total,	157
(xiv.) Persons of Unknown or Unspecified Castes,	6,660
Grand Total of Hindus,	285,110
4. *Persons of Hindu Origin not recognising Caste.*	
Vaishnav,	4,083
Matak Gosáin,	14
Native Christians,	120
Total,	4,217
5. *Muhammadans.*	
Sayyid,	6
Shaikh,	345
Unspecified,	45,472
Total,	45,823
6. *Burmese.*	
Maghs,	10
Total of Natives of India,	561,460
Total of Asiatics,	561,597
Grand Total,	561,681

HINDU CASTES.—The following is a list of Hindu castes found in Kámrúp District, arranged as far as possible in the order which they hold in local public esteem, showing their occupations, etc. The figures indicating the number, etc. of each caste are taken from Mr. C. F. Magrath's District Census Compilation:—(1) Bráhman; priests and spiritual guides, and teachers of Sanskrit; many are also employed in Government service. The Bráhmans of Assam consist of two classes, Vaidik and Rárhí. The Vaidiks were introduced into the country in the early part of the sixteenth century from Sylhet, and received the title of Kámrúpí Bráhmans. Some of them are considered to have degraded themselves in the eyes of their brethren, by instructing the low castes. The Rárhí Bráhmans emigrated to Assam in the time of the Aham Dynasty, as the religious preceptors of the kings after their conversion to Hinduism. The Census Report returns the total number of Bráhmans in Kámrúp at 31,355. (2) Rájput; employed in military service, or as messengers, doorkeepers, etc.; 33 in number. (3) Káyasth; writers, clerks, etc., also landholders and ministerial and executive officers of Government; 5041 in number. (4) Kalitá; agriculturists, and the most numerous caste in the District, being 106,950 in number. Previous to the introduction of the Bráhmans, the Kalitás are said to have been the priests of the Koch rulers of the country; and they certainly appear to have been a superior race. When the Kochs adopted Hinduism and put themselves under the guidance of the Bráhmans, the Kalitás gradually sank to the position they now occupy; but being still to a certain extent an educated class, they have tried to identify themselves with the Káyasths. Colonel Dalton states that they are distinctly Aryan and a good Súdra caste. (5) Baidiyá; physicians; 601 in number. (6) Agarwálá; up-country traders and merchants, claiming to belong to the Vaisya or trading caste of the ancient fourfold social organization of Sanskrit India; 92 in number. (7) Márwárí; traders; 1 in number. (8) Gandhabaniya; grocers and spice dealers, also general traders and merchants; 91 in number. (9) Oswál; traders and merchants; 23 in number. (10) Jaswár; traders; 3 in number. (11) Nápit; barbers; 3442 in number. (12) Bej; returned in the Census Compilation as a subdivision of the preceding caste. It is stated that the term Bej is the common name in Assam for the barber caste; 936 in number. (13) Kámár; blacksmiths; 360 in number. (14) Kánsárí; braziers, coppersmiths, and wiremakers; 1442 in number. (15)

Kumbhár; potters; 6711 in number. (16) Hirá; also potters, but their work is entirely fashioned by hand and not by the wheel; 3057 in number. (17) Garerí an up-country pastoral caste; 19 in number. (18) Goálá; cowherds, milkmen, etc., the pastoral caste of Bengal, 33 in number. (19) Subarnabaniya; jewellers and bankers; 1257 in number. (20) Sonár, gold and silver smiths; 617 in number. (21) Kahár; an up-country caste employed as palanquin bearers, and as domestic servants in respectable families; 560 in number. (22) Sutradhár; carpenters; 53 in number. (23) Telí; oil-pressers and sellers; 1002 in number. (24) Dhobí; washermen, 3596 in number. (25) Duliyá, palanquin bearers; 29 in number. (26) Kándu, preparers and sellers of parched rice and other cooked food, 59 in number. (27) Nadíyál Dom; a section of the low caste of Doms, but who lay claim to high purity, and are very scrupulous on points of eating and drinking; 710 in number. A further mention of this caste will be found in the Statistical Account of Goálpárá District. (28) Sunrí; wine sellers and distillers by caste occupation, but few of them now follow their hereditary occupation, having taken to cultivation and trade. Though a very low caste in Bengal, the Sunrís of Assam enjoy the same social rank as the higher class of Súdras. Number in Kámrúp, 16,522. (29) Koch; principally agriculturists; 69,277 in number. An account of the Koch tribe will be found in my *Statistical Account of Bengal*, vol. x. (Kuch Behar State, pp. 346–358). The present District of Kámrúp for some time formed part of the Koch kingdom, till that dynasty being in turn overthrown by the Mughuls, the western portions were attached to Bengal, while the eastern fell a prey to the Ahams, who ultimately ruled the whole Province of Assam, from the Brahmakund to Goálpárá. (30) Aham; descendants of the last dynasty of the Assam kings, now sunk into the agricultural class; a few are political pensioners; 1280 in number. The Ahams are a people of Shán extraction, who under their chief, Chutupha, overran and conquered Upper Assam about the middle of the fourteenth century, and ruled the country for four and a half centuries, during the latter portion of which period their sway extended over the entire Province. The Aham dynasty was finally overthrown by the Burmese, who were called in to quell an internecine war, which ended in their retaining the country for themselves. The Ahams during their period of power freely intermixed with the people of the country, and adopted their manners and

customs to such an extent, that there is now little to distinguish them from ordinary Hindus, besides their physical features. They have greatly declined in rank and status, and are now looked down upon as a corrupt and degenerate race. (31) Báruí; growers of *pán* leaf; 46 in number. (32) Agurí, 7 in number; (32*a*) Basiyá, 1154 in number; (33) Boriá, 4042 in number; (34) Halá, 1872 in number; (35) Kaibartta, 40,948 in number; (36) Koerí, 80 in number; (37) Kurmí, 4671 in number; (38) Rái, 22 in number; (39) Sháloi, 1192 in number; and (40) Tatlá, 5738 in number;—all cultivating castes. (41) Katuni; weavers; 8394 in number. (42) Jugí; breeders of silkworms, and spinners and weavers of silk cloth; 5314 in number. (43) Chunárí; makers of shell-lime to be eaten with *pán* leaf and betel; 963 in number. (44) Kapálí; cotton weavers and spinners; 240 in number. (45) Patuá; weavers; 65 in number. (46) Tánti, weavers; 5 in number. (47) Keut; fishermen; 7167 in number. (48) Patuní; fishermen and boatmen, principally keepers of ferry-boats; 3056 in number. (49) Jaládhár; fishermen; 172 in number. (50) Jaliyá; fishermen; 545 in number. (51) Jhalo; fishermen; 61 in number. (52) Málá; fishermen; 174 in number. (53) Tior; fishermen; 38 in number. (54) Kabárí; sellers of fish and vegetables; 69 in number. (55) Bediyá; a wandering jungle people, who live by fortune-telling, juggling, selling petty trinkets, etc.; 60 in number. (56) Bhuiyá; labourers and cultivators; 3 in number. (57) Chámár; skinners, leather dealers, and shoemakers; 893 in number. (58) Chandál; labourers, cultivators, and fishermen; 10,222 in number. (59) Chutiyá; said to be a branch of the Shán tribe, who, having overthrown the native dynasty of Assam, were themselves in turn conquered by the Ahams. Their descendants are now mainly to be found in Síbságar, and a further mention of them will be found in my Statistical Account of that District; 794 in number. (60) Dom; fishermen, basket makers, and cultivators; 9566 in number. I have already mentioned that a branch of this caste (No. 27) lays claim to great purity of life, and is held in much greater estimation than their fellow-Doms. (61) Dosádh; labourers, cultivators, and swine-herds; 434 in number. (62) Hárí; sweepers by caste occupation, but many of them have become goldsmiths, and lay claim to higher rank than their brethren who still follow their hereditary employment; 2220 in number. (63) Káorá; labourers and swine-herds; 644 in number. (64) Khyen; labourers and cultivators; 77 in number. (65) Mál; snake-charmers; 135 in number. (66)

Mihtar; sweepers; 20 in number. (67) Bhuimálí; sweepers; 184 in number.

IMMIGRATION into Kámrúp is limited to the importation of labourers employed in the cultivation and manufacture of tea. The immigrants mostly come from Chutiá Nágpur and Bengal Proper, and do not amalgamate with the local population. A few settle permanently in the District as free labourers on the tea plantations, but the greater number ultimately return to their homes. Emigration from the District there is none, with the exception of a small number of Cácháris, who go to work as labourers on the tea gardens in the upper Districts of Assam, and the majority of whom return to Kámrúp when they have worked out the period of their contract and saved a little money. I have not been furnished with any local statistics showing the number who go, and the number who return.

RELIGIOUS DIVISION OF THE PEOPLE.—The population comprises Hindus, Jains, and Bráhma Samáj followers (both of which latter are classed under the heading 'Hindus' in the Census Report), Muhammadans, and a small sprinkling of Buddhists, Christians, and aboriginal people still retaining their primitive forms of faith, classed in the Census Report as 'others.' As already stated, the population of Kámrúp District, as ascertained by the Census of 1872, amounts to 561,681 souls—namely, 292,688 males, and 268,993 females. Of these, the Hindus (as loosely grouped together for religious purposes) number 268,361 males, and 246,663 females; total, 515,024, or 91·7 per cent. of the District population. The Muhammadans number 23,968 males, and 21,855 females; total, 45,823, or 8·2 per cent. of the population. The Buddhists amount to 104 males, and 78 females; total, 182. The Christian community consists of 110 males, and 94 females; total, 204. The remainder of the population, consisting of aboriginal tribes, are placed together under the heading 'others.' They number 145 males, and 303 females; total, 448, or ·1 per cent. of the population.

The HINDUS form the great majority of the population. The Census Report returns their number at 268,361 males, and 246,663 females; total, 515,024, or 91·7 per cent. of the population; proportion of males in total Hindus, 52·1 per cent. Besides being the most numerous, the Hindus also occupy the highest social rank in the population. Kámrúp is the headquarters of a religious sect of Hindus, known as Mahápurúshiás. They are Vishnuvites, and follow the doctrines laid down by the teacher Sankar, who was a

native of Bárdwár in Nowgong District. Sankar was educated in the Sanskrit schools at Nadiyá in Bengal, where he met the celebrated Vishnuvite religious reformer, Chaitanya (1485-1527 A.D.), whose tenets he adopted, and on his return to his native District he preached them to his ignorant fellow-countrymen. He made large numbers of converts and established what is now known as the Mahápurúshiá creed, the principle of which is the adoration of one Supreme Being, Vishnu, in his incarnation of Krishna. Their form of worship is said to consist in calling upon his name and reading his exploits. They are forbidden to worship any other deity, and abstain from all animal food, except fish and rhinoceros and deer's flesh; daily ablutions form an article of their religious creed, as with most other Hindus. The Mahápurúshiás are stated to be an extremely bigoted sect. Inoculation and vaccination are alike proscribed. The local date for the death of Sankar, the founder, is 1451 A.D.; but if he really met Chaitanya, it must have been half a century later. His two principal followers, Dámodar and Harídeo, renounced some of his tenets, and established two distinct sects, which are known by their respective names. They worship Vishnu in his incarnation of Krishna; but flowers and water are introduced in the ritual as by other Hindus. The principal Mahápurúshiá temples in Kámrúp are at the Subdivisional town of Barpetá, at Elengidál, and at Sundardiá. The Dámodariá temples are at Pátbánsí, Biákuchí, Purlá, Ulúbáriá, Bardisilá, and Dehing. The chief Harídeo temples are at Bainákuchi, Sárukohotri, Barkohotri, Noptipárá, Jagro, and Holhil. The Mahápurúshiás are the most numerous of the three sects. They are chiefly composed of low castes, such as Doms, Háris, Hirás, and Chandáls; although good caste Súdras and Kalitás are also to be found among them.

The remainder of the Hindu population consists of Sivaites and Saktás; the former, as implied by the name, being worshippers of Siva, and the latter of the goddess Durgá, his wife. Both these classes are few in number, although they occupy a higher social status than the Vishnuvite sects above mentioned.

Two distinct classes of Hindu religious institutions, known as *devalais* and *sástras*, are met with in Kámrúp District. The latter are 61 in number, maintained by grants of land made by the native rulers, which have been continued by the British Government. The principal are the Bráhman *sástras* of Auniáhátí, Dakshinpát, Karuábáhí, and Gorumárí, and the Súdra *sástras* at

Dehingiá; next comes the Barkulia *sástra* at Barpetá, with its branches at Elengidál and Sundardiá. The other *sástras* have also many branches, each with a Gosáin or priest at its head, and an establishment of subordinate officers, styled Medhis, Sájtolás, Khataniás, and Páchonís, who each have a set of duties of their own. The Gosáin is the chief priest and spiritual guide of the main *sástra* and of its several branches; his office is hereditary, and he exercises unbounded authority over his disciples. The Barpetá *sástra* differs from the others, its chief being styled Sástriá, instead of Gosáin, and the appointment is not hereditary. On the occurrence of a vacancy, the new head, who must be a celibate, is elected by the Bhakats or devotees attached to the *sástra*. In the Bráhman *sástras*, the Medhis have one *bará* or chief Medhi, to whom all the others are subordinate. They settle all petty disputes among themselves, leaving the more important questions for the *bará* Medhi; all decisions, however, are subject to the Gosáin or chief priest's revision. In the Súdra *sástras*, or those under the Dehingiá Gosáin, instead of Medhis there are subordinate officers known as Sajtolás, who have a *bará* Sajtolá over them, Khataniás or chaplains, and Páchonís or messengers. Officers of all grades are appointed and removed by the Gosáins. There was formerly an officer called Sástriá Gosáin, appointed by the Rájás of Assam, who had the general superintendence of the affairs of these temples. This office was continued by the British Government until a few years ago, when the appointment was abolished.

There are 35 *devalais* in Kámrúp, the most important being at Kámákhyá, Kedar-madhav, Umá-nand, Aswa-kránta, Sukleswar, Chhatrakáí, Bashishthá, Pari-háreswar, etc. The *devalai* temple affairs were formerly managed by an officer, styled Siva-chaluá; but the appointment is no longer in existence. It was the duty of this officer to see that the temple dues were realized and properly administered in the performance of the ritual (*pujá*), and in maintaining the temple buildings in good order. Below him were Daláis, Bar-deoris (who elect the Dalái from amongst themselves), Bharal Káyasths, Hotás, and Páchonís. The Dalái is now the sole manager of the temple affairs; and he divides the temple income, after defraying all necessary expenses, among the Bar-deori families, setting aside a certain share for the Gosáin. The Bharal Káyasth is the keeper of the temple plate, cash, grain, etc., which he disburses according to instructions from the Gosáin, whose expenditure

the Bar-deoris have the power to scrutinize. The office of Bar-deori is hereditary, all the others being elective. It is not known in what manner the Bar-deoris first obtained their prescriptive rights.

There are also several Bengalí Gosáins in Kámrúp, who, although they possess no fixed village institutions similar to the Assam Gosáins, have their proselytes and followers scattered over the country. These Bengalí Gosáins are known as the Parbatiá, Nabá, and Nátí Gosáins. They succeeded in obtaining a considerable tract of *nisf khiráj* or half-assessed land from the Assam Rájás. In the management of their estates they employ Adhikárís, Chaudharís, Patwárís, Taldárs or Thákuriás, and Sárás. Their duties should properly be confined to the simple collection of rents; but they exercise more or less authority over the *rayats*, inquiring into petty disputes, punishing misdemeanants by fine, and in some instances restraining the persons of refractory tenants. Within certain limits, the cultivators submit to their extortion, but the oppression occasionally becomes intolerable; and in rare cases the injured man seeks relief and protection from the English Courts.

These Bengalí Gosáins appear to have come to Assam originally at the invitation of the Aham Rájá, Rudra Sinh, who was converted to Hinduism about the year 1695 (?) A.D. He sent officers to Nadiyá, the chief seat of Bráhmanical learning in Bengal, to secure the services of a Hindu priest for his spiritual guide. Their choice fell on the ancestor of the present Parbatiá Gosáins of Kámákhyá. He came to Assam, and having converted to Hinduism the Rájá and some of his principal officers, he acquired great influence at Court, and succeeded in obtaining the grant of some very valuable and extensive *nisf khiráj* estates. The number of his disciples increased, and eventually he settled permanently in Assam, and became one of the regular established priesthood. His followers at the present day are said to be the least bigoted of the Hindu population. They worship Siva and Durgá, to whom they make sacrifices of goats, ducks, pigeons, etc., the flesh of which they eat after it has been offered to the gods.

Although guided by Bengal in their religious institutions, the Kámrúp Assamese follow the Mithilá school of Bráhmans in matters of social law, such as inheritance, gift, will, and marriage. This is explained by the fact that most of the respectable Hindu families of the District trace their descent from natives of Kanauj

in Upper India, who are said to have emigrated to Assam about the middle of the seventeenth century. During the two centuries which have since elapsed, intermarriage with the natives of the country has effaced most of their distinctive religious customs, but they have been careful to retain the leading principles of their social laws.

Hinduism, though now very general throughout the entire valley, is not indigenous in Assam; but of the creed of the inhabitants prior to its introduction nothing is known. There are now no traces of Buddhism or of any other religion which it could have supplanted. The Ahams, who overthrew the prehistoric dynasty, are said to have been converted to Hinduism within a few centuries after their arrival.

The MUHAMMADAN population of Kámrúp consists, according to the Census Report, of 23,968 males, and 21,855 females; total, 45,823, or 8·2 per cent. of the District population. Proportion of males in total Muhammadans, 52·3 per cent. The Musalmán population of the District is supposed to date from the temporary invasion of Assam, 1662 A.D., in the reign of Aurangzeb. Local tradition assigns an earlier settlement to the period of Kutb-ud-dín, 1206 A.D. Both the Wahábí and Faráízí sects are represented; the Deputy-Commissioner reports that they are generally well off, and not actively fanatical. The religion of Islám has ceased to make any further progress in the District, and the lower orders have mixed up much of Hindu superstition with their religion. Two sects or classes stand out distinctly from the rest of the Muhammadans. They are the Gariás or tailors, and Mariás or braziers. These both claim to be Muhammadans by religion, but are not circumcised, and are looked upon with detestation by the more orthodox Musalmáns. They form a low and degraded class, and appear to be of aboriginal descent. They eat beef and pork indifferently, and are much addicted to drinking habits.

The CHRISTIAN COMMUNITY of Kámrúp consists (1872) of 110 males, and 94 females; total, 204. Proportion of males in total Christians, 53·9 per cent. Deducting 84 as the number of European and Eurasian Christians, there remains a balance of 120, as representing the total native Christian population of Kámrúp. This little community is confined to a small number of converts in Gauháti town, where the American Baptist Church has a mission, and to a few villages along the foot of the Khásí and Jáintiá Hills. In the

town, the native Christians are generally well off, being for the most part employed either as clerks in Government offices, or as servants to European residents.

Division of the People into Town and Country. — The population of Kámrúp District is entirely rural, and the people do not evince any tendency towards urban life. The Census Report returns only one town in the District as containing upwards of five thousand inhabitants, viz. Gauháti, the Civil Headquarters, with a population of 11,492. Mr. C. F. Magrath's District Census Compilation thus classifies the villages, etc.:—*Sadr* or Headquarters Subdivision—546 villages with less than two hundred inhabitants; 574 with from two to five hundred; 141 with from five hundred to a thousand; 44 with from one to two thousand; 6 with from two to three thousand; 2 with from three to four thousand; 1 with from five to six thousand; and 1 with from ten to fifteen thousand inhabitants: total, 1315. Barpetá Subdivision—145 villages of under two hundred inhabitants; 125 with from two to five hundred; 29 with from five hundred to a thousand; 21 with from one to two thousand; 7 with from two to three thousand; 2 with from three to four thousand; 1 with from four to five thousand; 1 with from five to six thousand; and 3 with from six to ten thousand inhabitants: total, 334. Total for the District—691 villages of under two hundred inhabitants; 699 with from two to five hundred; 170 with from five hundred to a thousand; 65 with from one to two thousand; 13 with from two to three thousand; 4 with from three to four thousand; 1 with from four to five thousand; 2 with from five to six thousand; 3 with from six to ten thousand; and 1 with from ten to fifteen thousand inhabitants: grand total, 1649 villages. It should be explained, however, that although in the above statement several villages are returned as containing upwards of five thousand inhabitants, these are not separate towns, but mere clusters of villages, called *mauzás*, which are grouped together for police or municipal purposes. As stated above, the only place with a population exceeding five thousand is Gauháti town, the administrative headquarters of the District.

Towns. — Gauhati, the chief town and administrative Headquarters of the District, is situated on the south bank of the Brahmaputra, in north latitude 26° 11′ 18″ and east longitude 91° 47′ 26″. It contains a population returned by the Census Report as follows:—Hindus, males 5635, and females 3159; total, 8794.

Muhammadans, males 1399, and females 1145; total, 2544. Christians, males 83, and females 69; total, 152. Others, males 2, females *nil*; total, 2. Population of all denominations, males 7119, and females 4373; total, 11,492. Gauhátí is important both as the principal seat of commerce in the District, and as a place of pilgrimage. It has a very ancient reputation, and a local tradition makes it the city of Prágjotishpur, the capital of King Narak and of his son Bhagadáttá, monarchs mentioned in the Mahábhárata. Its ancient prosperity is thus described in Robinson's *Account of Assam*, page 286:—'During the splendour of the Assam dynasty, Gauhátí was one of the largest cities in the kingdom. It enclosed within its fortifications a vast extent of country on both banks of the great stream; the hills on either side forming a spacious amphitheatre, equally well fortified by nature and by art. It was the capital of all Lower Assam, and the residence of the Viceroy or Bar Phukán. The entrances into the city were by guarded passes or *chaukís*, of which there were five on either bank of the river. The ruins of the gateways of some of these passes are still to be seen [they have since entirely disappeared]; and the remains of the extensive fortifications may to this day be traced for miles, in the mounds and ditches that now serve only to mark the extent of the ancient capital. Besides these relics, but a small portion of its former grandeur remains. Its brick, its mortar, and earthenware constitute in some places a large proportion of the soil. Carved stones and beautifully finished slabs, the remains of once noble temples, are frequently found beneath the surface; its many spacious tanks, the work of tens of thousands, the pride of its princes, and the wonder of the present day, are now choked up with weeds and jungle, or altogether effaced by a false though luxuriant soil, that floats on the stagnant waters concealed beneath.' The town is now considered to be very unhealthy; and the Civil Surgeon reports it to be so unfavourably situated as to render it almost impossible to make much improvement in its sanitary condition. Gauhátí is the only municipality in the District. In 1869-70 the municipal revenue was returned at £2884, and the expenditure the same. In 1871 the municipal revenue amounted to £2364, and the expenditure to £2245; incidence of municipal taxation, Rs. 2. 0. 10 or 4s. 1¼d. per head. In 1875-76 the municipal income amounted to £2727, and the expenditure to £2700; incidence of municipal taxation, 4s. 9d. per head. The headquarters of a native

regiment; the 42d Assam Light Infantry, is stationed at Gáuhátí town, the force consisting of 6 British officers and 494 men.

OTHER TOWNS.—The subdivisional town of Barpetá is the next place of importance. Díwángirí, in the extreme north of the District, bordering upon Bhután, in latitude 26° 50′ 50″ N. and longitude 90° 29′ 40″ E., is the seat of a large annual fair, which is resorted to by the Bhutiás in large numbers for the purposes of trade. They bring down gold dust, silver, lead, knives with straight blades two feet in length, blankets, ponies, yaks' tails, coarse cloth, and precious stones; and buy in return, paddy, rice, dried fish, lac, silk, madder, etc. Palásbárí, Hájo, and Kámákhyá are also important, the first as a market town, and the two latter as places of pilgrimage. Weekly markets are held at the following villages:—Bárapárá, Dij Bogái, Sákmuri, Hákim-hát, Jáipur, and Málápárá, and at many places along the foot of the Khásí Hills.

RELIGIOUS GATHERINGS, FAIRS, ETC.—One of the most remarkable temples in the District is the shrine of Kámákhyá, the Goddess of Love, situated on the summit of a hill about two miles west of the town of Gauhátí. The principal gatherings at this shrine are the Purúsh-ávana, held about January or February every year in celebration of the marriage of the goddess Kámákhyá with the god Kámeswar; the Manasá-pújá, held about the month of August; and the Sáradiyá-pújá, in September or October. These festivals are attended by large numbers of persons. Another celebrated temple is that situated at Hájo, a village about six miles north of the Brahmaputra, where the great attraction is the Mahámuní temple, situated on the summit of a hill. The place is annually visited by thousands of pilgrims from all parts of India, and not only by Hindus, but by Buddhists from beyond the Himálaya, who venerate it as a spot rendered sacred by the presence of the founder of their faith. Another sacred site is a little rocky island in the middle of the Brahmaputra, opposite Gauhátí, called Umánánda, said to have been formed by the god Siva of the dust with which he had marked his forehead. At three places in the District, annual fairs are held for trading purposes, the chief articles of commerce being rice, cotton, pulses, cloth, oil-seeds, cattle, etc. The Civil Surgeon states that it has not yet been decided whether these gatherings have any connection with the spread of epidemics.

ANCIENT INDIGENOUS INSTITUTIONS.—Few remains now exist of any ancient indigenous village institutions. During the Aham

and previous dynasties, Assam was crushed under despotic rule. The links in the chain of administration under native rule, and of which only the names now remain, were connected directly with the King. The principal officers of the Aham Government were—(1) Bar Phukán or Viceroy, who resided at Gauhátí with his secretary or Mázumdár Baruá. He was always an Aham. (2) Páni Phukán, or superintendent of the fleet of boats, and of all matters connected with rivers and fisheries. (3) Dhekiál Phukán, or chief caterer for the king's household. (4) Barás, of whom there were several, each of whom had an establishment of *páiks* and *kárís* under him. *Páiks* were labourers employed principally on public works, and it was by them that the extensive embankments and large tanks scattered through the Province were constructed; *kárís* were employed in Upper Assam only, and principally on military works. Land was granted to the Barás according to the number of men furnished by them, at a fixed rate of 20 *purás* or about 25 acres for every four men, or '*góts* of *páiks*.' In the same way, the various religious institutions were allowed so many *góts* of land, each *gót* being reckoned as sufficient for the support of four men. These *góts* were in time taken actually to mean four men, and in this way a kind of recognised slavery gradually grew up. Besides the above-named officers, there were (5) Bujar Baruás and (6) Bar Káyasths, who were immediately subordinate to the Bar Phukán—his deputies, in fact, exercising both revenue and judicial authority. (7) Chaudharis, officers who had the management of certain tracts, within which they collected the State revenue in kind, and at various differing rates of assessment; they had also certain civil and criminal functions. Each Chaudharí had a staff of Kágotís to assist him in writing, keeping accounts, etc.; a Thákuriá with his Dehdár; and last of all an establishment of Sárás, who were employed as messengers, sheriffs, officers, and policemen. Some representatives of the old Phukáns, Barás, Baruás, and Chaudharís still exist, although they are not officially recognised. The offices appear to have been hereditary, and the families continue to use the title as a social distinction.

The only elective officers appear to have been the Gáon Burás or village heads, among the Káchárís, Rábhás, and lower classes of Hindus and Muhammadans; and the Bángtháis among the Lálungs and Míkírs. They are still met with in certain parts, and exercise a limited authority, confined to the extent of their personal influence. When any domestic or social question has to be settled, the

Gáon Burás or Bángtháis convene a village meeting, or *mel* as it is termed. The *melkís* meet at a given time and place, the arguments on both sides of the question are discussed, and the members disperse after giving their opinions on the subject. If the subject is a private dispute, the *melkís* or assessors receive remuneration, termed *habháuri*, in the shape of money, salt, and *pán*, from both parties at issue; but in social questions touching the community at large they give their services gratuitously.

THE MATERIAL CONDITION OF THE PEOPLE has much improved of late years, consequent on the demand for labour, the increased rate of wages, and the spread of education and commerce. Prior to the occupation of the Province by the English, the mass of the population was ground down under oppression, amounting to slavery. Now-a-days, however, the people are independent and fairly prosperous, although there are but few rich men in the District. The poorer classes can all earn sufficient for their livelihood in their own villages, and evince a great disinclination to work as labourers.

DRESS, DWELLINGS, FOOD, ETC.—The dress of a well-to-do shopkeeper consists of a cotton girdle round the waist and falling over the thighs (*dhoti*), a shirt or coat, and a cotton sheet or shawl (*chádar*); while that of an ordinary cultivator consists merely of a narrow piece of cotton cloth round the waist, together with a large coarse cloth for the body, reaching from the neck to the knees. The dwellings of shopkeepers and peasants are alike, being constructed of the same materials, namely, wooden posts, bamboos, grass, canes, and reeds. The furniture used by both classes consists of a few wooden or cane stools, a few mats, a wooden or bamboo platform to serve as a bedstead, a few bamboo baskets and rough wooden boxes, brass plates and cups, and pots for cooking and other purposes. The food of both the shopkeeping and agricultural classes consists of rice, meat, vegetables of many descriptions, pulses, milk, sugar, eggs, salt, oil, potash, chillies, onions, etc. The Deputy-Commissioner states that it is difficult to form an estimate as to the monthly living expenses of a well-to-do shopkeeper and of an ordinary husbandman. The latter generally produces almost all the necessaries of life himself, and consequently has to spend very little on his food; whereas a shopkeeper has to purchase everything that he consumes. The Deputy-Commissioner states, however, that on a rough calculation, from Rs. 10 to Rs. 12, or from £1 to £1, 4s. 0d., would be a fair amount for the monthly living expenses of a shopkeeper; and about

Rs. 8 or 16s. for an ordinary peasant household, consisting of man and wife with three children.

AGRICULTURE: CROPS.—The principal product of the District is rice, of which three varieties are cultivated, namely:—(1) *Aus* rice, sown broadcast on high dry lands during January and February, and reaped in May and June; (2) *báo* rice, sown broadcast during February and March, and reaped in June and July; (3) *Sáli* rice, sown in June, transplanted in July and August, and cut in December and January. The other crops are—(1) Indian corn, sown in February and March, and reaped in May and June; (2) mustard seed, sown during October and November, and gathered in January and February; (3) *til* seed, sown in April, and gathered in October; (4) *máti-kalái* and (5) *múg* (pulses), sown in September, and cut in December; (6) *kalái* and (7) *musúri* (split peas), sown in October, and cut in January; (8) hemp, sown in April and cut in June; (9) jute, sown in April, and cut in August; (10) sugar-cane, planted in April, and cut in January and February. During the twenty-five years between 1850 and 1875, the cultivation of rice is stated to have increased by twenty-seven per cent.; 281,860 acres being officially returned as under rice in the former year, and 360.309 acres in 1875. No improvement is noticeable in the quality of rice grown of late years, nor have superior cereals, such as rice, been substituted for inferior crops.

DIFFERENT STAGES OF RICE CULTIVATION, ETC.—The rice plant is known as *katiyá;* unhusked rice, *dhán;* husked rice, *chául;* uncleaned rice, *áchhátá chául;* cleaned rice, uncooked, *chhátá chául;* cooked rice, *bhát.* Rice beer, called *mad,* is made and sold at about a halfpenny a quart. Distilled liquor prepared from rice, called *phatiká,* is sold at the rate of a little over a penny a quart. Two modes of husking paddy are followed. One is by merely drying the grain in the sun, and husking it in the ordinary way by pounding in a large wooden mortar. The second method is to boil the paddy in order to loosen the husks, then to dry it in the sun, and afterwards to husk it. This mode of husking is called *ukhá* or *ushná.*

AREA UNDER CULTIVATION.—The area of Kámrúp District, after recent boundary changes, is returned at 3631 square miles. The District Records in 1870 dealt with an area of only 3373 square miles, or 2,158,720 acres. Of this area, 472,136 acres were roughly estimated as under cultivation, 885,491 as capable of tillage but not cultivated, and 800,813 acres, or thirty-seven per cent. of the whole,

as waste and uncultivable. A more exact return in 1875-76, however, gave the cultivated area at 450,792 acres; of which 343,481 acres were under rice, 24,363 acres under other food grains, 55,335 acres under oil-seeds, 3391 under sugar-cane, 2351 under cotton, 4515 under tea, and 19,352 acres under other crops.

Out-turn of Crops.—*Rupit*, or low-lying rice land paying rent at the rate of Rs. 1. 14. 0 or 3s. 9d. an acre, yields on an average from 17½ hundredweights to 26 hundredweights of *sáli* unhusked rice per acre, worth from a little over 1s. to 1s. 4d. per hundredweight. *Pharingáti*, or dry land renting at Rs. 1. 8. 0 or 3s. an acre, yields from 11 to 18 hundredweights of *áus* rice, worth on an average about 1s. 1d. per hundredweight. A second crop, generally of mustard seed, is grown on this description of land, the out turn of which varies from ¾ of a hundredweight to 3 hundredweights per acre, of the average value of about Rs. 2. 8. 0 or 5s. a hundredweight. Pulses are also frequently grown as a second crop on dry lands. The Deputy-Commissioner estimates the value of the produce of an acre of wet land, paying a yearly rental of Rs. 1. 14. 0 or 3s. 9d., to amount to an average of Rs. 11. 4. 0 or £1, 2s. 6d.; and that of an acre of *pharingáti*, or high land paying a rent of Rs. 1. 8. 0 or 3s. a year, and on which two crops are annually raised, to an average of Rs. 13. 10. 0 or £1, 7s. 3d.

Position of the Cultivators.—A farm of above a hundred *bighás* or thirty-three acres is considered to be a very large holding for a husbandman, and anything below twenty *bighás* or seven acres a small one. Sixty *bighás* or twenty acres make a very comfortable farm for a peasant-family. Fifteen *bighás* or five acres are the utmost which can be cultivated with a single pair of oxen; and although a small holding of this size would not make a peasant as well off as a respectable retail shopkeeper, it would enable him to live as well as if he received a money payment of Rs. 8. 0. 0 or 16s. a month. The husbandmen of the District are chiefly tenants with occupancy rights, holding direct from Government as their landlord. There are no cases of petty proprietors in Kámrúp who own, occupy, and cultivate their hereditary lands, without either a superior landlord above them, or a sub-holder or labourer below them. As a class, the peasantry are well-to-do, and not generally in debt.

The Domestic Animals of the District consist of oxen and buffaloes, used in agriculture; a few horned cattle, ponies, pigs,

and goats, reared either as articles of food or for trading purposes. A pair of ploughing oxen are worth Rs. 30 or £3; an ordinary cow, about Rs. 10 or £1. Sheep are not reared in Kámrúp, but imported from Bengal, and sold at Rs. 60 or £6 a score; a score of kids six months old fetch Rs. 25 or £2, 10s. 0d., and a score of full-grown pigs, £10.

THE AGRICULTURAL IMPLEMENTS in use in the District are a plough (*nángal*), hoe (*kor*), yoke (*jángli*), sickle (*kachhi*), a bamboo harrow (*mai*), clod-breaker (*dáli máriyá*), and rake (*jabká*). For the purpose of cultivating what is technically known as 'a plough' of land, estimated to contain between four and five acres, a plough, hoe, yoke, sickle, harrow, and rake are required, which, together with a pair of oxen for ploughing, would represent a capital of about Rs. 40 or £4. The implements of agriculture are of the most primitive description. The plough consists simply of a crooked piece of wood, sharpened at one end, and covered with a pointed iron plate of about one inch and a half wide for the share; and a pole about six feet long to which the oxen are yoked. With this rude instrument the ground is turned over to the depth of three or four inches. The harrow is either a branch of a tree, or a couple of parallel pieces of bamboo about eight or ten feet in length, with pieces of wood across, dragged across the field by bullocks, and on which the driver stands to give it weight. The bullocks are but little cared for; of late the more provident cultivators have taken to stacking the rice straw for the cattle, but such a practice is not common. Ploughing and reaping are done by the men; the other operations, such as transplanting, are frequently performed by women and children.

WAGES.—Ordinary day-labourers are paid at the rate of Rs. 6 or 12s. per month, agricultural day-labourers receive 4 *ánnás* or 6d. a day; and skilled labourers, such as carpenters, smiths, and bricklayers, 8 *ánnás* or 1s. 1½d. a day. Considerable difficulty is experienced in obtaining labourers for employment on roads or other Government work, although men willingly accept service on tea plantations even at a distance from their own homes. This apparent anomaly is thus explained in the Commissioner's Annual Administration Report for 1872-73:—'Mr. Campbell, the Assistant-Commissioner, who has a very intimate acquaintance with the people, says that he has always found it most difficult to get labour for local roads and other work at Barpetá, and that somehow people have come to look on all Govern-

ment workmen as impressed labourers. It matters not if they are offered double the rates obtainable elsewhere, they are still disinclined to take service, as it lowers their social position. It is the object of every *rayat* to secure the appellation of *bhalá manus*, or gentleman. He does not object to enlisting as a coolie for Upper Assam, where his fellow-villagers cannot see his degradation; and he will go about in rags at home, and earn a precarious livelihood by drudging for his well-to do neighbours, in preference to working as a coolie for Government. But Government labour, he says, will disgrace the memory of his ancestors, and will be a slur on his own descendants, the actual fact being, however, that his ancestors, as well as those of his fellow-villagers, were all slaves of the former Rájás of Assam, and were accustomed to be sent up in gangs of hundreds, and even of thousands, to work without pay on digging tanks or building temples in Upper Assam. They had, besides, to find themselves in food; and a tradition of the sufferings which they endured has been handed down so faithfully to the present day, that their posterity are most anxious to disown all connection with them, and to set up an uninterrupted and unsullied descent from *bhalá manus* of the most remote period.'

PRICES.—The best rice imported from Bengal sells at Rs 3 per *maund* or 8s. 2d. a hundredweight; the best quality of cleaned rice grown in the District sells at an average price of Rs. 2. 13 o per *maund* or 7s. 8d. a hundredweight, and inferior sorts at R. 1 per *maund* or 2s. 8½d. a hundredweight In December 1865 the price of the best cleaned rice was Rs. 2. 12. o a *maund* or 7s. 6d a hundredweight, and that of common quality Rs. 2 a *maund* or 5s 5½d. a hundredweight; but in August of the following year, during the height of the Orissa famine, when prices reached the maximum the rate was Rs. 5 per *maund* or 13s. 8d. per hundredweight for the best, and Rs. 3. 4 o per *maund* or 8s. 10d. a hundredweight for common rice. Indian corn sells at a fraction over half a farthing an ear, and sugar-cane at a little over a farthing a cane. Rum distilled from sugar sells at the rate of 1s. a quart, rice spirits (*phatiká*) at 3d., and rice beer (*mad*) at a fraction over a penny a quart.

WEIGHTS AND MEASURES.—Local weights for buying and selling are as follow:—4 *káchhá* = 1 *chhaták;* 4 *chhaták* = 1 *poyá* 4 *poyá* = 1 *ser;* 40 *ser* = 1 *man* or *maund* of 82 lbs. avoirdupois The measures of time are—1 *danda* = 24 minutes; 1 *prahar* = 3 hours Measures of quantity are as follow:—10 *káthá* = 1 *dun* or 10 lbs.

4 *dun* = 1 *purá* or 40 lbs. Assamese land measure is as follows:—4 *korá* = 1 *lechá;* 20 *lechá* = 1 *káthá,* 5 *káthá* = 1 *dun;* 4 *dun* = 1 *furá,* equalling 1·214 English acres. The *purá,* however, is now no longer in use, and the *dun* has given place to the standard *bighá.*

LAND TENURES.—The land tenures of Kámrúp are the same as those prevalent throughout the Assam Valley, but are entirely distinct from those found in Goálpárá, Sylhet, Cáchár, and the hill Districts. The following brief account of the tenures common to the valley Districts is mainly derived from the Administration Report of Assam for 1875–76, chapter iv. The three distinct classes of tenures in Assam Proper are the *rayatwarí* or ordinary cultivating tenure; the *nisf-khiráj* or half-assessed tenure; and the *lákhiráj* or revenue-free tenure.

Rayatwarí Tenures.—The ordinary tenure is *rayatwarí,* in which the proprietary right in the soil belongs to the Government. According to local usage and custom, which has been confirmed by the Courts, the tenant is held to have a right of occupancy in the land covered by his lease, so long as he continues to pay the Government revenue punctually. If, however, the land is required for public purposes, the Government has the right of resumption upon making the tenant compensation for any houses, crops, trees, etc. on the land. The leases are generally for a period of one year, and the right of transfer is tacitly acknowledged. But holdings settled for a term of years are expressly declared by the Assam Settlement Rules to be heritable and transferable on condition of the transfer being registered. Certain large *rayatwarí* holdings are called *chamuás* in Kámrúp and Nowgong, and *khirájkháts* in Darrang and Lakhimpur. The only distinction between an ordinary *rayat* or cultivator and a *chamuádár* or *khirájkhátdár* is, that the latter pays his revenue direct into the District treasury, without the intervention of the *mauzádár* or revenue collector, to whom the former pays his revenue. The number of *rayatwarí* holdings in Kámrúp seems to have decreased in the twenty years previous to 1870, since which date they have taken a sudden rise. In 1850 there were 75,463 such leaseholders in the District; in 1857, 71,668; in 1864, 71,567, in 1866, 71,667; and in 1870, 72,889. In 1874–75 the number of these leaseholders had increased to 109,504.

Nisf-khiráj and Lakhiráj Tenures.—In Assam, as throughout India, the native rulers made considerable grants of land to be held revenue-free for religious and charitable purposes. The last Aham

ruler of Assam, however, Rájá Chandrakant Sinh, imposed a tax on these lands called *kharikátaniá*, which continued to be levied by the Burmese invaders, and also by the first British Commissioner of the Province. In 1834 the Government directed the assessment of these lands at full rates, unless there were special reasons for showing any indulgence. The Commissioner, however, confirmed certain lands as *lakhiráj*, *i.e.* free from Government revenue; and assessed other lands as *nisf-khiráj*, or at half rates; while the remainder was resumed, and assessed at full rates as ordinary land. The different classes of *lakhiráj* or rent-free estates in Kámrúp are thus classified:—(1) *Bráhmottar*, or lands given to Bráhmans by the Hindu kings. (2) *Dharmottar*, lands for the support of Hindu religious institutions. (3) *Debottar*, lands for maintaining the worship of the gods. Among the *nisf-khiráj* or lightly assessed tenures are the following:—(1) *Pírpál*, lands granted for the support of Muhammadan religious institutions; and (2) *Nankár*, grants to Hindus for State services and other reasons. *Nankár* lands were granted to Súdras in the same manner as *Bráhmottar* to Bráhmans. These *nisf-khiráj* estates are heritable and transferable, the proprietary right belonging to the holder, and not to the State, as in the case of ordinary *rayatwarí* lands.

Spare Lands.—Although the tenures on which leases are granted are very favourable to the cultivators, there is still an abundance of spare cultivable land in the District, which the Deputy-Commissioner estimates as amounting to nearly twice as much as that which is already under the plough.

Waste Land Tenures.—Waste lands in the Assam Valley (primarily for the cultivation of tea) have been granted by Government at different times, under different systems. The following paragraphs (which only apply to the Districts of Assam Proper, and not to Cáchár and Sylhet, where other rules are in force) are quoted from the Assam Administration Report for 1874–75 and 1875–76:—

1. Leasehold grants under the rules sanctioned on 6th March 1838. The main provisions of these rules were as follow:—No grant was to be made of a less extent than one hundred acres, nor of a greater extent than ten thousand acres. One-fourth of the entire area was to be in cultivation by the expiration of the fifth year from the date of grant; failure in this respect rendered the whole grant liable to resumption. One-fourth of the whole grant

was to be held in perpetuity revenue-free. For the remaining three-fourths, no revenue was to be assessed for the first twenty years; at the expiration of this term, revenue was to be assessed at 9 *ánnás* 1s. 1½d.) per acre for the first three years, and at Rs. 1. 2. 0 (2s. 3d.) per acre for the next twenty-two years, *i.e.* till the end of the forty-five years, for which term the lease was granted.

'2. Leasehold grants under the rules of 23d October 1854, commonly called the Old Assam Rules. Under these rules, no grant was to be made for less than five hundred acres (afterwards reduced to two hundred, and in special cases to one hundred acres). One-fourth of the grant was exempted from assessment in perpetuity; the remaining three-fourths were granted revenue-free for fifteen years, to be assessed thereafter at 3 *ánnás* (4½d.) per acre for ten years, and at 6 *ánnás* (9d.) per acre for seventy-four years more, making a whole term of ninety-nine years. After the expiration of the term, the grant was to be subject to re-survey and re-settlement, the proprietary right remaining with the grantee's representatives under the conditions generally applicable to temporarily settled estates. One-eighth of the grant was to be cleared in five years; one-fourth in ten years; one-half in twenty years; and three-fourths by the expiration of the thirtieth year; the whole grant being declared to be liable to resumption in case of non-fulfilment of these conditions. The grants were made transferable, subject to registration of the transfer.

'3. Grants sold in fee-simple, or Old Assam Rule grants commuted to fee-simple, under the rules of 1862. According to the provisions of these rules, grants were to be limited, except under special circumstances, to an area of three thousand acres. In every case each grant was ordinarily to be compact, including no more than one tract of land in a ring fence. The upset price at which the land was to be sold by public auction was Rs. 2. 8. 0 (5s.) per acre, though a higher price, not exceeding Rs. 10 (£1) an acre, might be fixed in exceptional cases. Provision was made for the survey of lands previous to sale; and for the demarcation of proper boundaries where applicants for unsurveyed lands were, for special reasons, put in possession prior to survey; and also for the protection of proprietary or occupancy rights in the lands applied for. The purchase money was to be paid either at once or by instalments. In the latter case, a portion of the purchase money, amounting to not less than ten per cent. of the whole, was to be paid at the time

of sale, and the balance within ten years. Interest, however, was to be paid annually at the rate of ten per cent. on the unpaid portion of the purchase money. Default in the payment of interest or purchase money rendered the grant liable to re-sale. These rules also permitted the redemption of grants of waste lands made under previously existing rules,—the terms as to payment of the commutation money being the same as in the case of grants sold outright. In 1874 the rules were revised to ensure a more accurate definition of the land granted, and to raise the upset price, etc. Towards the close of the year 1875–76, the rules for the sale of waste lands in fee-simple were abrogated by the Government of India, and a set of rules for the lease of waste lands for a term of thirty years was substituted for them. At the end of 1875–76, there were in Kámrúp District 7 waste-land estates held on the original terms of the grant, and comprising an area of 2630 acres; 21 estates, comprising 14,262 acres, had been redeemed in fee-simple; 5 estates, comprising 2079 acres, had been resumed; and 3 estates, comprising 906 acres, had been abandoned. There were also 17 estates, comprising 3616 acres, which had been purchased in fee-simple, realizing a total sum of £2034.

'4. Lands held in Cáchár and Sylhet under special cultivation leases sanctioned in 1864 by the Government of Bengal.' The conditions, etc. of these rules will be found detailed in the Statistical Account of Cáchár.

'5. Lands settled on ordinary revenue-paying leases (*pattás*) in Assam Proper.

'6. Lands granted in Assam Proper for ten years under clause 4, chapter v. of the Assam Settlement Rules, in some instances at two-thirds, and in others at half of the ordinary rates. This relaxation was allowed by the late Lieutenant-Governor of Bengal, Sir George Campbell, on the ground that the tea crop comes more slowly to maturity, and requires a larger outlay of capital than other crops. The Chief Commissioner has granted this indulgence in some special cases. Lands so settled are heritable and transferable, but all transfers must be registered.'

Survey and Settlement.—'Settlements in Assam Proper are made in accordance with the Settlement Rules passed in 1870, and are generally concluded for one year. A few leases for a term of ten years are, however, granted under chapter v. of the rules, as stated above. The estate, whether *chamuá*, *khiráj*, or *nisf-khiráj*,

first measured. The measurement in the case of *khiráj* estates is conducted by the *mauzádár*, the chief fiscal officer of a defined revenue circle; and in the case of *nisf-khiráj* and *chamuá* estates, by the holders themselves. In making the measurements, a chain thirty feet long is used; and in the calculation of the area, the standard Bengal *bighá* of 14,400 square feet is adopted. Lands measured once in the course of previous assessments are not generally measured again; only the external lots of fields are subjected to measurement, in order to ascertain if they have undergone any alteration since the last assessment. All new cultivation is, of course, measured. When lands are relinquished in any field, only the lots resigned are measured, and their area is then deducted from the total area of the field, as ascertained at the previous measurement. The results of these measurements are duly recorded in a register. Whenever possible, the measurements are tested by the Deputy-Commissioner or Subdivisional officer. A few plots are chosen at random and measured, and from this a tolerably correct opinion can be formed of the character of the work done by the *mauzádárs*. After the measurements have been completed, the *mauzádárs* and the holders of the *nisf-khiráj* estates and *chamuás* file the measurement papers in the Deputy-Commissioner's office, where they are examined as to their correctness. Then comes the assessment. . . .'

'When the assessments are finished, a settlement estate of each *mauzá*, *nisf-khiráj* estate, or *chamuá* is prepared in the Deputy-Commissioner's office, and submitted to the Chief Commissioner for confirmation. Each *rayat* or occupier receives a *pattá* or lease for his holding, and executes a *kabuliyat* or counterpart in exchange, binding himself for the payment of the Government revenue. Each year a supplementary assessment is made of new land taken up for the cold-weather crops after the conclusion of the first regular assessment of the year. In this assessment all lands brought under cultivation since the original settlement are measured and assessed according to classification. Lands assessed at the supplementary assessment of one year are included in the original settlement of the following year.'

RATES OF RENT.—*Basti* or homestead lands are assessed at R. 1 a *bighá* or 6s. an acre; *rupit* or moist lands at 10 *ánnás* a *bighá* or 3s. 9d. an acre; and *pharingáti* or dry lands, 8 *ánnás* a *bighá* or 3s. an acre. These rates have been in force since 1867. For ten years

previous to that date the rates were as follow:—For homestead, 6 *ánnás* a *bighá* or 2s. 3d. an acre; for moist land, 5 *ánnás* a *bighá* or 1s. 10½d. an acre; and for high dry lands, 4 *ánnás* a *bighá* or 1s. 6d. an acre.

IRRIGATION is carried on by the Cácháris bordering on the Bhután frontier, who dam the hill streams, and cut small canals for the purpose. Manure is not used, and any system of rotation of crops is unknown. High lands are allowed to remain fallow for periods varying from three to ten years.

THE ONLY NATURAL CALAMITY to which Kámrúp seems liable is occasional floods; but the Deputy-Commissioner reports that these have never been of so serious a nature as to affect the general prosperity of the District. A considerable quantity of land in the vicinity of the larger rivers is obliged to be left untilled, owing to its liability to inundation. Floods, when they occur, are mainly caused by the rising of the rivers before they enter the District, and not by excessive rainfall within it. Ten important embankments are situated in Kámrúp as a defence against flood; and the Deputy-Commissioner reports that there is a great demand for more of these protective works, but adds that it would be almost impossible to preserve them in an efficient state. Drought, on such a scale as to affect the general prosperity of the District, has only occurred once within the experience of the present generation. Blights are unknown.

FAMINE RATES for food-grains have never been reached in this District, and prices are said to have now returned to the rates at which they stood prior to the scarcity of 1866. During the height of the famine in Bengal, the maximum price of grain was as follows:—First quality cleaned rice, Rs. 5 per *maund*, or 13s. 8d. a hundredweight; second quality cleaned rice, Rs. 3. 4. 0 per *maund*, or 8s. 10d. a hundredweight; unhusked *sáli* paddy, Rs. 2. 4. 0 per *maund*, or 6s. 1d. a hundredweight; unhusked *áus* paddy, Rs. 1. 8. 0 a *maund*, or 4s. 1d. a hundredweight. The Deputy-Commissioner states that the demand for labour is so much greater than the supply that nothing short of cattle murrain, or floods or droughts sufficient to cause the loss of at least three-fourths of the *sáli* crop, would result in a famine. The principal crop of the District is the *sáli* rice, and in the event of its destruction, the loss could not be made up by the *áus* rice, which is only cultivated to a limited extent. The means of communication are, however, fully adequate to enable the

extremity of famine to be averted by means of importations from other Districts. During the dry season, every part of the District is accessible by roads, and in the rains nearly every place can be reached by boats.

FOREIGN LANDHOLDERS.—Forty-five European landholders are registered on the rent-roll of the District. The Musalmáns number 14,031 lease-holders (*pattádárs*), cultivating their leased lands, and paying an annual revenue to Government of about £10,000. The Musalmáns, however, can scarcely be termed foreigners now, being the descendants of persons who came to the Province centuries ago, and settled here permanently.

ROADS AND MEANS OF COMMUNICATION.—The Assam Administration Report for 1874–75 and 1875–76 states as follows:—'During the last ten years, the improvement effected in the communications in Assam, both by land and water, has been very great. In 1866 the project of making a connected Trunk Road through the Province had just been started. The circumstances of that time were such that the project was conceived on a much larger scale than it has since been possible to carry out. The tea industry had just taken root, and had been forced into a too early and luxuriant growth, which caused it for a time to collapse. But while its early growth lasted, the Assam Trunk Road was begun with the design of making it a first-class metalled and embanked highway, twenty-four feet wide, and aligned in a manner that should render it possible at any time to convert it into a railway. The first result of this conception was that more attention was paid to altering and trimming the existing roads to suit a railway alignment, than to extending communications on their old bases. Many old roads, which, if they had been maintained and improved, would have answered all practical purposes to the present day, were abandoned, and new roads were started on the model of railways. When the cost of the project came to be counted, and stock taken of the means existing in the Province for carrying it into execution, the idea of a railway formation for the Trunk Road was given up, and orders were issued to continue work on the smaller scale of a sixteen feet top width. This was in 1868, but towards the close of the following year financial considerations compelled a summary restriction being placed on all expenditure, and the sum spent on roads between 1870–71 and 1873–74 averaged only one-fourth of the amount expended on the same head in the previous four years. The roads

have, however, been improved, but the improvement has of necessity been made on the ancient routes, without attempting to go on with the more ambitious projects of recent years. Since the restriction placed on expenditure in 1870, the policy adopted has been to connect the fragmentary portions of made road situated on the through route into a continuous trunk road, and to extend it towards the Bengal frontier. All such extensions of road over new ground were placed on a permanent alignment, but made of the smallest section that would suit the traffic. Till lately, there was no wheel traffic in Assam; people travelled on foot or on horseback, and the mails were carried by runners. It sufficed, therefore, to open the roads as bridle-roads eight feet wide in the first instance, and they have been subsequently gradually widened and bridged, and raised above flood level. Now there is a considerable amount of cart traffic over many parts of the Trunk Road, and in another year or two it will be possible to drive a cart from Bengal to the extreme end of Assam. Temporary accommodation for travellers has been provided along the road at all halting-places, and shops opened for the sale of food. Steps have been taken to move the police posts to the road, and patrols have been organized. Since 1874-75 a steam ferry has been established, during the dry weather, across the Brahmaputra at Dhubri in Goálpárá District, where the traffic from Northern Bengal crosses the great river into Assam. The road, however, is only used as yet by cattle dealers, elephant catchers, coolies for tea gardens, pilgrims, etc. The goods traffic of Assam is all carried by the trading steamers on the Brahmaputra.'

The following are the principal lines of roads in Kámrúp:—(1) The Assam Trunk Road, from Gauhátí to Agiá; 81 miles in length. (2) Assam Trunk Road, from Gauhátí to the Kalang river; 15 miles. (3) Road from Gauhátí to Shillong, the administrative capital of the Province, *via* Barnihát and Nangpo; 65 miles. The last road has been for many years in course of construction, and at the close of 1875-76 was almost completed. When complete, this hill road will, it is believed, bear favourable comparison, as regards gradients, and a minimum of loss in distance, and ascents and descents, with any hill road in India. (4) Old Nowgong or Sonápur road, from Gauhátí to the Dibru river; 16 miles. (5) Road from Gauhátí to Maflang, *via* Nankhlau; 82 miles. These roads are all under the superintendence of the Public Works Department, and maintained out of Imperial funds.

Those constructed and kept in repair by the District authorities are as follow:—(1) Khárguli road, 2 miles; (2) Greenwood road, 4 miles; (3) Amíngáon and Hájo road, 14 miles; (4) Hájo and Nalbárí road, 18 miles; (5) Kamalpur and Jhargáon road, 20 miles; (6) Remgiá and Nalbárí road, 12 miles; (7) Nalbárí and Boráiná road, 12 miles; (8) Boráiná and Bojáli road, 12 miles; (9) Boráiná and Támbulpur road, 20 miles; (10) Bojáli and Bhabánípur road, 12 miles; (11) Bhabánípur and Barpetá road, 12 miles; (12) Barpetá Strand road; (13) Barpetá and Basiághát road, 20 miles; (14) Barpetá and Rohá road, 10 miles; (15) Old Kháná-mukh road, 5 miles; (16) Palásbárí and Goháinkánt road, 8 miles; (17) Khánájan and Goháinkánt road, 10 miles; (18) Mayrápur and Bárdwár road, 14 miles; (19) Amchang road, 5 miles. In Upper Kámrúp the roads are generally embankments with wooden bridges, impassable during the rains. In the rainy season the rivers form the principal means of communication. No large markets have lately sprung up on any of the principal routes of traffic.

THE MANUFACTURES of the District are few. Every household, however, possesses a loom; and weaving is carried on by the women of the family, principally for making clothes for home use. A class of people called Mariás live by the manufacture of brass plates and drinking vessels, etc. Potters, distillers, and a few blacksmiths and carpenters complete the list of manufacturers in Kámrúp. All manufactures are carried on by the people on their own account, and in their own houses.

COMMERCE AND TRADE.—The trade of Kámrúp is almost entirely in the hands of Kyáh or Márwárí merchants and Muhammadan dealers. The former are scattered throughout the length and breadth of the District, while the latter principally confine their operations to the towns of Gauhátí and Barpetá. The principal seats of trade are the towns of Gauhátí, Barpetá, Sonápur, Rangiá, and Nalbárí. The District trade is chiefly carried on by means of permanent markets in the towns, but weekly markets are also held for the purpose, and there are three large annual trading fairs. Rice, mustard seed, cotton, *manjit*, and lac are the staples of export. The articles received in exchange consist principally of Bengal rice, salt, piece-goods, clarified butter, mustard, oil, sugar, brass utensils, etc.

No trustworthy return of the extent or value of the total exports or imports is available. As far as the river traffic in native boats is concerned, however,—and this forms the larger portion of the Kám-

rúp trade,—a system of registration of exports and imports has been in operation since September 1875. The results are published monthly in the *Bengal Statistical Reporter*, from which the two following tables have been compiled. These show (Table I.) the exports by river from Kámrúp during the six months ending February 1876, and (Table II.) the imports into the District during the same period.

STATISTICS OF THE RIVER TRAFFIC OF KAMRUP DISTRICT FOR THE SIX MONTHS ENDING FEBRUARY 1876. TABLE I. (EXPORTS.)

DESCRIPTION OF GOODS.	September.	October	November.	December.	January.	February	Total.
CLASS I.	*maunds.*	*maunds.*	*maunds.*	*maunds.*	*maunds.*	*maunds.*	*maunds.*
Cotton,	...	...	...	...	300	...	300
Chemicals and medicines,	...	...	25	...	...	...	25
Dyes,	175	...	...	...	...	...	175
Lac-dye,	...	...	32	80	...	175	287
Red-earth,	...	...	...	...	...	100	100
Betel-nuts,	...	...	5	...	...	...	5
Fruits (fresh) and vegetables,	350	...	...	...	...	...	350
Cereals (other than rice),	...	...	...	...	...	96	96
Paddy,	300	...	46	...	...	...	346
Jute,	...	...	...	150	..	...	150
Hides,	...	...	...	150	...	25	175
Iron,	...	...	20	...	..	...	20
Copper and brass,	...	50	47	10	...	...	107
Shell-lac,	80	...	...	...	150	...	230
Stick-lac,	...	..	...	...	...	375	375
Til seed,	...	...	5,196	...	300	250	5,746
Mustard seed,	10,497	5,135	2,095	3,245	2,196	5,649	28,817
Saltpetre,	...	..	545	...	...	...	545
Tea,	...	..	...	...	...	3	3
Miscellaneous,	...	...	180	...	430	...	610
Total,	11,402	5,185	8,191	3,635	2,946	7,103	38,462
CLASS II.	Number.	Number.	Number.	Number.	Number.	Number.	Number.
Timber,	...	...	237	533	800	573	2,143
Gunny-bags,	...	...	...	...	...	1,932	1,932
Canes,	...	...	3,000	...	3,450	...	6,450
Hay and straw (in bundles),	..	...	...	1,173	51,200	...	52,373
Miscellaneous,	6,300	...	...	...	...	...	6,300
CLASS III.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs	Rs.
Miscellaneous Native goods,	...	...	2,695	..	...	2,100	4,795
Miscellaneous,	...	25	...	.	...	...	25
Total,	...	25	2,695	...	...	2,100	4,820

STATISTICS OF THE RIVER TRAFFIC OF KAMRUP DISTRICT FOR THE SIX MONTHS ENDING FEBRUARY 1876. TABLE II. (IMPORTS.)

DESCRIPTION OF GOODS	September.	October.	November.	December.	January.	February.	Total.
CLASS I.	*maunds.*	*maunds*	*maunds.*	*maunds.*	*maunds.*	*maunds*	*maunds.*
Coal and coke,	800	..	...	...	...	..	800
Cotton,	..	...	30	...	...	...	30
Cotton twist (Native),	...	2	...	...	...	...	2
Cotton twist (European),	...	...	...	7	...	...	7
Betel-nuts,	39	137	150	..	219	90	635
Pulses and gram,	214	...	75	114	132	...	535
Rice,	450	95	800	1,241	2,085	1,066	5,737
Fibres, manufs. of,	..	...	...	12	..	...	12
Other cereals,	...	48	...	...	...	...	48
Paddy,	70	...	...	...	..	...	70
Jute,	20	..	...	...	...	...	20
Iron,	440	300	105	...	4	...	849
Ghi,		12	...	...	...	5	17
Lime and limestone,	250	...	...	..	575	...	825
Salt,	6,661	3,633	1,149	1,313	2,781	1,084	16,621
Other saline substances..	...	...	...	16	.	...	16
Spices and condiments,	18	...	...	...	7	38	63
Sugar, refined,	125	10	..	444	...	7	586
Do., unrefined,	63	159	56	...	157	331	766
Tobacco,	...	57	...	40	368	519	984
Miscellaneous,	1,330	...	...	14	...	..	1,344
Total,	10,480	4,453	2,365	3,201	6,328	3,140	29,967
CLASS II.	Number.	Number.	Number.	Number	Number.	Number.	Number.
Timber,	4	...	...	...	..	...	4
Cocoa-nuts,	32,350	6,000	2,000	2,100	3,100	...	45,550
Miscellaneous,	...	...	750	.	..	932	1,682
CLASS III.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Woollen manufactures,	...	...	150	..	...	..	150
Cotton (European) manufactures,	...	..	..	...	..	5,000	5,000
Cotton (Native) manufactures,	...	...	800	...	...	...	800
Miscellaneous (Native) goods,	7	750	3,006	1,832	175	4,675	10,445
Miscellaneous (European) goods,	..	...	120	...	1,500	..	1,620
Total,	7	750	4,076	1,832	1,675	9,675	18,015

From these tables it appears that the river-borne exports of Kámrúp District by native boats during the six months referred to, (in articles registered by weight only), amounted to 38,462 *maunds*

or 1408 tons, of which the great bulk, 34,563 *maunds* or 1265 tons (89 per cent.), consisted of oil-seeds. The imports by river during the same period amounted to 29,967 *maunds* or 1097 tons, the principal items being salt, 16,621 *maunds* or 609 tons (55 per cent.), and Bengal rice, 5737 *maunds* or 210 tons (19 per cent.). Excess of exports over imports, 8495 *maunds* or 311 tons. In Class II (articles enumerated by number), the principal exports consist of hay and straw, and the imports of cocoa-nuts. In Class III. (articles registered by value), the exports aggregated £482, and the imports £1801, 10s. 0d.

INTEREST at the rate of 6 *pies* in the rupee per mensem, or 37½ per cent. per annum, is charged for small loans on which the borrower deposits some article in pawn. In large transactions, where a mortgage is given upon moveable property, or upon houses or land, the rate of interest is from 12 to 20 per cent. A person buying an estate would consider from 20 to 25 per cent. per annum to be a very good return for the money invested in the purchase. No regular banking establishments exist in the District; a sort of banking business is, however, carried on by the Márwárí merchants.

TEA-CULTIVATION AND MANUFACTURE forms an important industry of Kámrúp, and is chiefly carried on by means of European capital. In 1869, 2873 acres were under tea, the out-turn being 348,263 lbs., or an average yield of 121 lbs. per acre. The operations in that year were carried on by means of 1274 local and 547 imported labourers. The total value of the out-turn of the tea-gardens in 1869 was stated to be £649 for those conducted by natives, and £25,469 for those belonging to Europeans. In 1874 the area under tea was returned at 2687 acres, and the out-turn at 321,962 lbs. from twenty-four plantations alone. These figures, however, do not show the total area under cultivation, or the total out-turn, as returns were not received from some of the largest proprietors.

INSTITUTIONS. — With the exception of the Government and aided schools, regarding which figures are given on a subsequent page, the American Baptist Mission is the only society or institution in the District. No newspapers are published, nor is there any printing-press in Kámrúp.

THE INCOME TAX of 1870 yielded £2706 net. This sum, calculating at the rate of 3⅛ per cent., at which the tax was then levied, would give £86,592 as the total of all the incomes in the District above £50 per annum.

HISTORICAL SKETCH.—The history of the legendary Hindu kingdom of Kámrúp, which included portion of the valley of Assam Proper, besides the Bengal Districts of Rangpur, Rángámátí (now in Goálpárá District), and Sylhet, is a modern compilation pieced together from the Sanskrit Epics. The present District of Kámrúp comprises only a fraction of the old kingdom. Prior to the conquest of the upper portion of the Assam valley by the Ahams, a Shán tribe, in the early part of the thirteenth century, the country was ruled by the Bára Bhuiyás. These are supposed by some to have been the heads of the different tribes by whom the valley was then peopled, but it is impossible to say with any degree of certainty who they really were. They were succeeded in Kámrúp by the Kochs of Kuch Behar, who under Hájo, the founder of the dynasty, pushed his conquests eastwards into Assam about the year 1530 A.D.; and afterwards by the Muhammadans about 1615 A.D., before the Ahams had advanced down the Assam Valley so far west as Kámrúp District. Fuller mention of the earlier Hindu and Koch dynasties of North-Eastern Bengal and Assam will be found in my *Statistical Account of Bengal*, vol. vii., Rangpur District, pp. 310-316; and vol. x., Kuch Behar State, pp. 402-414

The Ahams gradually extended their territory down the Brahmaputra valley, managing the kingdom with considerable skill and moderation. Their progress westward was, however, very gradual, and it was not until a comparatively recent period that they acquired the undisputed mastery over what is now the District of Kámrúp. They increased their stability by intermarrying with the people they had subdued, though of different religion, language, and habits. Repeated mention is made of their kings being converted to Hinduism. About the year 1655, the reigning Aham Rájá, Chutumla, became a convert to Bráhmanism, and assumed the Hindu name of Jayádhajia Sinh. The Ahams repulsed several Muhammadan invasions. About the year 1615 they obtained possession of Gauhátí; and in 1621 they reconstructed the extensive earthwork fortifications, the ruins of which still surround the town. It is not known when or by whom these fortifications had been originally constructed. Towards the close of the reign of Jayádhajia Sinh, in 1662, occurred the Musalmán invasion of the Assam valley by Mír Jumlá, Aurangzeb's Governor of Bengal. The accounts of the struggle are conflicting; but in the end the invaders retired. The fortunes of the Aham dynasty culminated in Rudra Sinh, who ascended the throne

in 1695, and who conquered the whole of the valley of the Brahmaputra. He is cited as another convert to Hinduism.

About a century before this, the great embankment road, known as the Gosáin Kamalá Alí, had been constructed. It runs along the north bank of the Brahmaputra, extending from the Daphlá hills in Darrang to Bengal. It is a remarkable fact that the Ahams are never known to have occupied any of the country between that road and the Bhután hills (known as the Bhután Dwárs), chiefly peopled by Cácháris, which till very recently has always been held by the different Bhután chiefs along the frontier. The Koch Rájás made several attempts to obtain possession of these Dwárs, but did not succeed in permanently holding any portion.

In 1769 an insurrection of the Moámáriás, a powerful religious sect, led to the deposition and imprisonment of the Rájá, Lakshmi Sinh; but he was subsequently liberated by his adherents, and the leading men of the Moámáriá rebellion were put to death. In 1780 his son and successor, Rájá Gaurináth, ascended the throne, and another formidable rising of the Moámáriás took place. The Rájá was defeated and fled to Gauháti, whence he appealed for British aid to Mr. Raush, a salt-farmer at Goálpárá. A force of 700 armed guards (*barkandázs*) was despatched to the Rájá's help, but was entirely destroyed. An armed force sent by the Rájá of Manipur to the assistance of Gaurináth was likewise defeated. At this juncture the Rájá of Darrang, Krishna Náráyan, taking advantage of Gaurináth's distress, made a descent upon Gauháti. Gaurináth again applied to Mr. Raush for help, and also sent a deputation to Calcutta, with the result that in 1792 the British Government sent a detachment of regular troops under the command of Captain Welsh, who defeated the Rájá of Darrang, quelled the Moámáriá insurrection, reinstated Gaurináth, and reduced the whole valley to obedience. Captain Welsh was recalled in 1794. A few months later Gaurináth died, and was succeeded by Komaleswar Sinh, who reigned till 1809, and was succeeded by his brother, Chandra Kánt Sinh. The Burmese made their first appearance in Assam in this reign, being invited by the Rájá to give him assistance in a quarrel with his prime minister. The Burmese entered Assam with a strong force, with which the Assamese could not cope. Shortly afterwards the Burmese retired, and the minister thereupon deposed Chandra Kánt, and set up Purandar Sinh as Rájá. A second invasion of Assam by the Burmese followed, and Chandra Kant was reinstated

only, however, to be deposed by the Burmese the same year. The throne was given to Jogeswar, a reputed son of the king of Burmah by an Assamese wife. Jogeswar appears to have been a mere puppet; the real governor of what had by this time become a province of Burmah was the Burmese general, who was sent to uphold Jogeswar on the throne. So matters remained till 1824, when the persistent insults of the Burmese and their encroachments on our frontier led to war being declared against Burmah in March 1824. A British force, advancing with a gunboat flotilla, conquered the country as far as Kaliábar, and during the next cold season completed the subjugation of the valley. On the 24th February 1826 the king of Burmah, by the treaty of Yendaboo, ceded Assam to the East India Company. In 1832 a part of Upper Assam was constituted a separate principality, and made over to Purandhar Sinh. He was, however, deposed for misgovernment in 1838, and the entire Province has since remained an integral part of the British dominions. By a proclamation dated February 1874, Assam, together with the Bengal Districts of Goálpárá and Cáchár, was separated from Bengal, and erected into an independent administration under a Chief Commissioner. In September of the same year the District of Sylhet was added.

British Administration.—The following paragraphs regarding the administrative system of the whole Assam Province are quoted from the Assam Administration Report for 1875-76, part 2A, pp. 25-27 :—'The administration of the Province of Assam is entrusted to a Chief Commissioner, acting immediately under the orders of the Government of India. The Chief Commissioner has ordinarily the powers of a Local Government. He is assisted by a Secretary and Assistant Secretary, and exercises complete control over all departments and branches of the administration; with the exception that in purely judicial matters, save in the Hill Districts, the directing and appellate authority rests with the High Court of Calcutta. In the Hill Districts such authority is vested in the Chief Commissioner. There are no Commissioners in this Province to exercise intermediate supervision and control between the head of the administration and the executive staff. The immediate and responsible agent of administration, and the representative of the authority of Government in each District, is the Deputy-Commissioner. With him rests the organization, supervision, and control of all the multifarious departments and branches of revenue and executive

administration; and he has, besides, important judicial functions entrusted to him. The Deputy Commissioner is assisted by Assistant Commissioners and Extra-Assistant Commissioners, to whom he allots such parts of his duties as they are empowered to perform. Honorary magistrates are also appointed in certain localities, with power to try petty cases. In the police department the Deputy Commissioner is ordinarily assisted by a special officer, the District Superintendent of Police, to whom is entrusted the immediate management of that department.

'The lower subordinate links in the chain of executive authority are organized under different systems in different parts of the Assam Province. In Assam Proper each District is divided into numerous fiscal divisions, termed *mauzás*, over each of which is appointed a resident *mauzádár*, who collects the Government revenue, and acts generally as the executant of the orders of the Deputy Commissioner among the rural population. In Goálpárá and Sylhet, where the Permanent Settlement is in operation, there are no such subordinate fiscal officers, and all executive orders have to be carried out by the central authority. In Cáchár there are fiscal and executive officers, termed *tahsíldárs*, whose functions and responsibilities differ materially from those of the *mauzádárs* in Assam Proper.

'Judicial powers, both criminal and civil, are exercised in various gradations by the Deputy Commissioners, Assistant Commissioners, and extra-Assistant Commissioners, in addition to their administrative duties. In Sylhet alone the lower grades of the judicial officers perform no administrative functions. The power and authority of Civil and Sessions Judge for all the Districts of the Assam Valley are centred in one officer. The Judge of Sylhet is also Sessions Judge for Cáchár, but has no jurisdiction in that District in civil cases, the functions of the Civil Judge there devolving on the Deputy Commissioner. The Judicial and Administrative staff of the Province consists of 2 Judges, 11 Deputy Commissioners, 18 Assistant Commissioners, 24 extra-Assistant Commissioners, 8 subordinate Judicial Officers (Sylhet), 2 sub-Deputy Collectors (Sylhet), and a special establishment of 1 Assistant Commissioner and 2 Deputy Collectors for Settlement work. The number of Honorary Magistrates at present (1875-76) is 25. There are also 2 special extra-Assistant Commissioners appointed in the Districts of Cáchár and Lakhimpur, to assist in political

dealings with the Hill tribes. The members of the higher branches of this staff consist principally of military officers and covenanted civilians, with a few uncovenanted officers. In Sylhet the appointments are reserved, by order of the Government of India, for covenanted civilians only. The lower grades of the service are chiefly filled by natives.

'The civil police force of Assam consists of 5 District Superintendents, 6 Assistants, 25 Inspectors, and 2704 petty officers and constables. Besides these, the frontier police in Cáchár and Sylhet number 630 petty officers and men. The Assam police officers are considered, for purposes of promotion, to be borne on the list of the Bengal police. Jails are entrusted to the immediate management of the civil medical officer of the station; and the care of the one Lunatic Asylum in the Province devolves also on that functionary, the Deputy Commissioner exercising a general superintendence. The supervision and control of the department of Police and Jails, as well as of Excise and Stamps, rest for the present with the Central Administration.

'The Education Department of Assam is supervised by an Inspector of Schools, who has also charge of the Registration Department. He is assisted in his educational duties by a staff of 9 Deputy-Inspectors, with 12 Sub-Inspectors below them.

'The Forest Department is managed by a Deputy Conservator, assisted by Assistant Conservators and subordinate establishments.

'The Medical Department is under the supervision of the Deputy Surgeon-General of the Dacca circle, who has his headquarters at Shillong. Vaccination and Dispensaries are also under his care.

The Accounts of the Assam Province are under the care of a Deputy Accountant-General and his establishment, in subordination to the Imperial Department of Accounts. The Postal and Telegraph Departments are also branches of Imperial establishments.

'The Public Works Department has a separate organization of its own, supervised by the Superintending Engineer for the Province, who is also Secretary to the Chief Commissioner in this branch of the administration.

'A special officer is appointed as Inspector of Labourers in Upper Assam, to supervise the immigration and treatment of imported coolies in the numerous tea-gardens of those Districts. This duty in other Districts is performed by the administrative staff.

'Of ecclesiastical appointments, only one is held in the Assam

Province by a chaplain who officiates during part of the year both at Gauhátí and Shillong. Allowances to officiating ministers are given in four other stations. Missionaries in many Districts are licensed to solemnize marriages.'

DISTRICT REVENUE AND EXPENDITURE.—The table on the opposite page, showing the revenue and expenditure of Kámrúp District for the three years 1837-38, 1850-51, and 1870-71, is compiled from a return furnished to me by the District officers. Items not properly belonging to revenue and expenditure have been eliminated from both sides of the Account; but the expenditure for the two earlier years cannot be accepted as correct, as several important items of finance are altogether absent. The table for 1870-71 has been made as complete as possible, and may be accepted as at least closely approximating to correctness.

In 1875-76, the latest year for which information is available, the revenue of the District amounted to £119,843, 12s. 0d., of which £81,711 was derived from the land. The total cost of the District officials and police in that year is returned at £7692, 16s. 0d.

LAND ADMINISTRATION.—The following paragraphs are condensed from the Report on the Administration of Land Revenue in Assam for 1874-75.

Kámrúp, like the rest of Assam Proper, is subject to an annual settlement. 'The whole country is divided into *tahsíldárí* circles or *mauzás*, each presided over by a *mauzádár*, who measures annually the holding of every cultivator, and assesses him at certain rates on the acreage he holds. The cultivation fluctuates considerably, or in other words, the cultivators are migratory in their habits. Speaking generally, however, the low rice-lands are regularly cultivated from year to year, while higher lands are cultivated in cycles of years. The former, called *rupit*, are assessed at Rs. 1. 14. 0 (3s. 9d.) an acre; and the latter, called *pharingátí*, at Rs. 1. 8. 0 (3s.); homesteads, orchards, and gardens pay Rs. 3 (6s.). A right of occupancy is distinctly recognised in the cultivator, subject to the payment of the revenue demand. A right of transfer is tacitly recognised. Leases for ten years, though encouraged, are rarely taken, the people being afraid to bind themselves for so long a period. Holdings settled for a term are expressly declared to be hereditary and transferable, on condition of the transfer being registered. There is a class of proprietors, called *nisf-khirájdárs*,

[*Sentence continued on page* 68.

Balance Sheets of Kamrup District for the Three Years 1837–38, 1850–51, and 1870–71.

Revenue.

	1837-38	1850-51.	1870-71
	£ s.	£ s.	£ s.
1. Land Revenue,	20,473 12	27,084 0	79,726 14
2 *Abkárí* or Excise,	...	12,043 18	30,412 16
3. Stamps,	...	.	5,304 18
4. Income Tax,	..	..	*2,714 18
5 Post Office,	126 10	300 8	*508 14
6. Fees and Fines,	.		1,000 0
7. Telegraph,			202 4
8. Miscellaneous,	...		109 16
Total,	20,600 2	29,428 6	119.980 0

Expenditure.

	1837-38.	1850-51	1870-71.
	£ s.	£ s.	£ s
1 Land Revenue,	.	.	15 577 12
2. *Abkárí* or Excise,	.	999 18	
3. Stamps,	.	....	105 6
4. Income Tax,	..	•	127 0
5 Post Office,	...	240 2	*956 10
6. Law and Justice,	...		1,930 0
7. Telegraph,		..	913 0
8. Salaries of Government Servants,	.		4,629 12
9. Governor-General's Agent,	5,818 2	7,204 14	.
10. Commissioner's Establishment,		.	5,946 0
11. Judicial Commissioner's Establishment,		..	3,308 8
12. Police,			*5,439 16
13. Jails,			45 12
14. Education,		.	*2,148 13
15. Medical,		...	606 4
16. Marine Department,		.	1,676 14
17 Military Department,	7,244 16	14,600 6	20,622 16
18. Public Works Department,	255 0	3,630 4	48,400 0
19. Miscellaneous,			496. 4
Total,	13,317 18	26,675 4	113,729 7

* I have taken these items from the Departmental Reports.—W. W. H.

Sentence continued from page 66.]
who are allowed to pay half the preceding rates on the land they hold, up to a certain limit of area. These occupy a somewhat irregular position. Lastly, there are some large holdings, called *chamuás* in Kámrúp, and *khiráj khats* in other Districts, the revenue of which is paid direct into the treasury without the intervention of *mauzádárs;* but the holders of these estates are merely large *rayats*, with the privilege of paying revenue direct.'

'Arrears of revenue in Assam Proper are usually realized by what is called the *bajikái* process, which will be described below, but in the single District of Kámrúp, ordinary *rayats'* holdings have always been held liable to sale for arrears, under the provisions of Act viii. of 1835. Such sale, however, is very rarely resorted to, the revenue being gathered in most punctually. The *nisf-khiráj* estates are liable to sale under Act. xi. of 1859; but it is now well understood that this liability does not attach, if the grants were originally made for religious or charitable uses. If the revenue due from a *rayat* is left unpaid on the last day of payment, the *mauzádár* puts in a *bajikái*, or statement showing the name of the *rayat*, the amount of revenue in arrear, and the particulars of the land on account of which it is due. He also files the *rayat's kábuliyat*, or the counterpart of his lease. The Deputy-Commissioner, on receipt of the *bajikái*, issues an order on his *názir* to realize the arrear, or in default to attach the moveable property of the defaulter. On failure to pay the arrears within 15 days after the date of attachment, the property is sold, and the proceeds applied in satisfaction of the Government demand. A *mauzádár* can recover in the Civil court from a *rayat* any advances which he may have made to the latter on account of revenue, within the period of limitation fixed for all money-debts.'

'A HOUSE-TAX, a relic of the ancient revenue system of the Province, still continues to be levied in Kámrúp, as in some other parts of Assam Proper. In this District it is mostly levied in what are called *dwárs* and *des's*, at the foot of the Khásí hills, and at Díwangirí, recently acquired from Bhután. Some 17 or 18 houses in two other *mauzás* are also assessed, but under what circumstances is not clear. In all these cases land revenue is also paid. The house-tax is levied only from *júm* cultivators, and other people of migratory habits. The rate in Kámrúp is Rs. 2 (4s.) per house.'

THE LAND TAX has more than trebled within the past twenty

five years. In 1850 there were 282 'estates' (or tracts under a separate revenue collector) in Kámrúp District, held by 72,627 registered proprietors or coparceners, assessed at a total Government land revenue of £24,745; equal to an average payment of Rs. 877 or £87, 14s. od. from each estate, or Rs. 3. 6. 6 or 6s. 9¾d. from each individual holder. In 1870-71 the number of estates was 199, held by 72,889 separate proprietors, assessed at a total land revenue of £79,205; average payment from each estate, Rs. 3980 or £398; average payment by each individual proprietor, Rs. 10. 13. 10 or £1, 1s. 8¾d. By the year 1874-75 the number of estates or revenue-collecting circles had decreased to 83, while the number of individual landholders had increased to 109,504. Total Government land revenue, £85,161, 16s. od.; average amount realized from each estate, Rs. 10,260 or £1026; average payment by each individual proprietor, Rs. 7. 12. 4 or 15s. 6½d. The Assam Administration Report for 1875-76 returns the land revenue for that year at £81,711.

Cases under the Rent Law (Act x. of 1859) have much decreased of late years. In 1861-62, 613 original suits were instituted under this Act and its subsequent modifications, besides 384 miscellaneous applications; in 1862-63, the numbers were 313 original cases, and 158 miscellaneous applications; in 1866-67, 166 original cases, and 116 miscellaneous applications; and in 1868-69, 161 original cases, and 88 miscellaneous applications.

MAGISTERIAL AND CIVIL COURTS.—In 1850 there were altogether seventeen magisterial, civil, and revenue courts in Kámrúp District; in 1860 there were ten magisterial, and seven civil and revenue courts; in 1870, seven magisterial, and nine civil and revenue courts; and in 1874-75, six magisterial, and four civil courts, besides six Honorary Magistrate's courts with limited jurisdiction.

POLICE.—In 1840, the cost of officering the police force, from the rank of head constable (*jamádár*) upwards, amounted to £715; and in 1860 to £1440.

The present regular police was constituted in 1861, and at the close of 1872 the force in Kámrúp District was composed as follows:—1 European officer or District Superintendent, at a salary of Rs. 600 a month, or £720 a year: 2 subordinate officers on a salary of upwards of Rs. 100 a month, or £120 a year, and 38 officers on less than Rs. 100 a month, or

£120 a year, maintained at a total cost of Rs. 1210 a month, or £1452 a year, equal to an average pay of Rs. 30. 4. 0 a month, or £36, 6s. 0d. a year, for each subordinate officer: and 254 foot police constables, maintained at a total cost of Rs. 1652 a month, or £1982, 8s. 0d. a year, equal to an average pay of Rs. 6. 8. 0 a month, or £7, 16s. 0d. a year, for each man. The other expenses connected with the regular police are, an average of Rs. 100 a month, or £120 a year, as travelling expenses for the District Superintendent; Rs. 133. 5. 4 a month, or £160 a year, for pay and travelling allowances for his office establishment; and an average of Rs. 462. 1. 4 a month, or £554, 10s. 0d. a year for contingencies and all other expenses. The total cost of the regular police of Kámrúp District in 1872 amounted to Rs. 4157. 6. 8 a month, or a total for the year of £4988, 18s. 0d.; total strength of the force, 295 officers and men. The present area of the District is 3631 square miles, and the total population, as ascertained by the Census of 1872, is 561,681. According to these figures, there is 1 policeman to every 12·30 square miles of the District area, and 1 to every 1904 of the population.

The Municipal Police is a small force, which consisted at the end of 1872 of 3 native officers and 36 men, maintained at a total cost of Rs. 445 a month, or £534 a year. This force is for the protection of the only municipality of the District, Gauhátí town; and its cost is defrayed by means of a house-rate, levied upon the householders and shopkeepers carrying on business within municipal limits. The cost of the municipal police in 1872, as compared with the town population, amounted to R. 0. 7. 6 or 11½d. per head.

There are no *chaukidárs* or village watch to be found in this District, nor anywhere in Assam, except in the recently transferred District of Sylhet.

Including, therefore, both the regular and the municipal police, the machinery for protecting person and property in Kámrúp District consisted at the end of 1872 of a total force of 334 officers and men; equal to 1 man to every 10·87 square miles as compared with the District area, or 1 man to every 1681 persons as compared with the District population. The aggregate cost of maintaining this force, from both Government and local sources, amounted in 1872 to Rs. 4602. 6. 8 a month, or a total for the year of £5522, 18s. 0d.; equal to a charge of Rs. 15. 3. 4 or £1, 10s. 5d.

per square mile of the District area, or R. o. 1. 7 or about 3d. per head of the population.

In 1875 it was found necessary to readjust the boundaries, etc. of the police circles (*thánás*). Kámrúp now contains 5 circle police stations, with 8 out-stations. The regular District police establishment in 1875 consisted of 295 officers and men, maintained at a cost of £4955, 14s. 0d.; and the municipal force of 40 officers and men, costing £594: total strength, 335 men; total cost, £5549.

CRIMINAL STATISTICS.—During the year 1872, 1605 'cognisable' cases were reported to the police, of which 588 were discovered to be false. Convictions were obtained in 607 cases, or 59·68 per cent. of the 'true' cases; the proportion of 'true' cases being as 1 to every 552 of the District population, and the proportion of persons convicted as 1 to every 925 of the population. Of 'non-cognisable' cases, 1167 were instituted, in which 762 persons were tried, and 303, or 39·76 per cent., were convicted; the proportion of persons convicted being as 1 to every 1853 of the District population.

The following details of cases and convictions for different crimes and offences, in 1872, are taken from the Report of the Inspector-General of Police for that year. The 'cognisable' cases were as follow:—Class I. Offences against the State, public tranquillity, safety, and justice—Offences relating to coins, stamps, and Government notes, 3 cases, 3 persons tried, 1 convicted; other offences against public justice, 2 cases, 2 persons tried and convicted; rioting or unlawful assembly, 3 cases, 6 persons tried, 3 convicted; personating public servant or soldier, 1 case, 1 person tried, but not convicted. Class II. Serious offences against the person—Murders, 1 case, 2 persons tried, 1 convicted; attempts at murder, 1 case, no arrest; culpable homicide, 3 cases, 1 person tried, but not convicted; rape, 4 cases, no arrest; unnatural offences, 7 cases, 3 persons tried, 1 convicted; exposure of infants or concealment of birth, 3 cases, 1 person tried, but not convicted; attempt at, or abetment of, suicide, 3 cases, no arrest; grievous hurt, 12 cases, 17 persons tried, 8 convicted; hurt by dangerous weapon, 1 case, no arrest; kidnapping or abduction, 7 cases, 5 persons tried, none convicted; criminal force to public servant or woman, or in attempt to commit theft or wrongfully confine, 4 cases, 17 persons tried, 14 convicted. Class III. Serious offences against person and property, or against property only—*Dákáiti*, 1 case, no arrest;

robberies, 1 case, 4 persons tried, 2 convicted; serious mischief and cognate offences, 7 cases, 5 persons tried, 1 convicted; lurking house-trespass or housebreaking with intent to commit an offence or having made preparation for hurt, 132 cases, 27 persons tried, 13 convicted; house-trespass with a view to commit an offence, or having made preparation for hurt, 9 cases, 6 persons tried, 1 convicted. Class IV. Minor offences against the person—Wrongful restraint and confinement, 81 cases, 30 persons tried, 15 convicted; compulsory labour, 1 case, no arrest. Class V. Minor offences against property—Lurking house-trespass or housebreaking, 7 cases, 2 persons tried, 1 convicted; theft of cattle, 34 cases, 29 persons tried, 22 convicted; ordinary theft, 626 cases, 350 persons tried, 143 convicted; criminal breach of trust, 30 cases, 9 persons tried, 5 convicted; receiving stolen property, 19 cases, 44 persons tried, 29 convicted; criminal or house-trespass, 124 cases, 118 persons tried, 69 convicted. Class VI. Other offences not specified above—Vagrancy and bad character, 8 cases, 9 persons tried, 5 convicted; offences against religion, 1 case, no arrest; Excise Laws, 9 cases, 12 persons tried, 10 convicted; public and local nuisances, 459 cases, 492 persons tried, 439 convicted.

The number of cases instituted, and of persons tried and convicted, in 'non-cognisable' cases during the year 1872, is returned as follows:—Class I. Offences against the State, public tranquillity, safety, and justice—Offences against public justice, 54 cases, 68 persons tried, 33 convicted; offences by public servants, 4 cases, 4 persons tried, 2 convicted; false evidence, false complaints and claims, 7 cases, 11 persons tried, 2 convicted; offences relating to weighing and measuring, 1 case, 2 persons tried, but none convicted; rioting, unlawful assembly, affray, 4 cases, 15 persons tried and all convicted. Class II. Serious offences against the person—Causing miscarriage, 2 cases, 2 persons tried, none convicted. Class III. Serious offences against property—Extortion, 48 cases, 36 persons tried, 6 convicted. Class IV. Minor offences against the person—Hurt, 22 cases, 21 persons tried, 14 convicted; criminal force, 640 cases, 349 persons tried, 151 convicted. Class V. Minor offences against property—Cheating, 31 cases, 17 persons tried, 7 convicted; criminal misappropriation of property, 12 cases, 11 persons tried, 4 convicted; simple mischief, 161 cases, 85 persons tried, 30 convicted. Other offences not specified above—Offences relating to marriage, 63 cases, 32 persons tried, 2 convicted;

offences against religion, 1 case, no arrest; criminal breach of contract of service, 4 cases, 6 persons tried, 3 convicted; defamation, 36 cases. 12 persons tried, 6 convicted; intimidation and insult, 8 cases, 9 persons tried, 2 convicted; offences under chapters xviii., xx., xxi., and xxii., C.P.C., 8 cases, 14 persons tried, 6 convicted. Special laws not cognisable by police in detail—Cattle Trespass Act. 43 cases, 54 persons tried, 11 convicted; Jail Act, 4 cases, 4 persons tried, 3 convicted; Police Act, 6 cases, 5 persons tried, 4 convicted; Post Office Laws, 5 cases, 5 persons tried, 2 convicted.

Excluding 588 'false' cases, the total number of 'cognisable' and 'non-cognisable' cases investigated in Kámrúp District in 1872 was 2184, in which 1957 persons were tried, and 1088 convicted, either by the Magistrates or by the Sessions, proportion of persons convicted to persons tried, 55·59 per cent., or one person convicted of an offence of some kind or other to every 516 of the total District population.

In illustration of the working of the police in Assam generally, the following paragraph is quoted from a Report of the late Commissioner of the Province, published in the Inspector-General's Annual Report for 1872:—'Regarding the manner in which the police has dealt with crime during the past year, there is little to be said. It must be recollected that in Assam serious crime does not prevail; there are no organized bands of criminals, nor are criminal offences confined principally to any particular class or tribe. Crime in this Province may be said to be unprofessional and unorganized, but, on the whole, that the police have been successful in dealing with crime, the returns will, I think, show. No particular case, instancing any remarkable success or failure, has been brought to notice. One or two of our inspectors and sub-inspectors have shown very fair detective abilities; but in the absence of any large amount of serious crime, it is seldom that a police officer has any opportunity of distinguishing himself.'

JAIL STATISTICS.—There are two jails in Kámrúp District, viz. the principal jail at the Civil Station, and a lock-up at Barpetá. The following are the statistics of the jail population of the District for the years 1857-58, 1860-61, and 1870. As explained in other District Accounts, the jail figures for the years 1857-58 and 1860-61 must, owing to a defective form of returns, be received with caution, and only looked upon as approximately correct. Since 1870, however, an improved form of preparing the returns

has been introduced, and the statistics for that year may be accepted as accurate.

In 1857-58, the first year for which materials are available, the daily average number of prisoners in the Kámrúp jail was 179; the total number of civil, criminal, and under-trial prisoners admitted during the year being 369. The discharges were as follow:—Transferred, 37; released, 300; escaped, 1; died, 7: total, 345. In 1860-61 the daily average number of prisoners was 143, and the total number admitted into jail, 280. The discharges were:—Transferred, 13; released, 195; escaped, 7; died, 33: total, 248. In 1870 the daily average number of prisoners in jail was 124; total number admitted into jail, 490. The discharges were:—Transferred, 4; released, 533; escaped, 3; died, 3: total, 543. In 1857-58, the proportion of prisoners admitted to the jail hospital amounted to 133·13, and the deaths to 3·91 per cent. of the average jail population; in 1860-61 the admissions to hospital amounted to 136·36, and the deaths to 23·07 per cent. of the average prison population; in 1870 the admissions into hospital were 54·03, and the deaths 2·41 per cent. of the average jail population. In 1872 the death-rate was only 1·32 per cent., or 4·02 per cent. below the average death-rate in Bengal prisons generally. This, however, is said to have been an exceptional year. The general health of the jail is not ordinarily good.

The average cost of maintenance per prisoner in Kámrúp jail, including rations, establishment, hospital charges, clothing, contingencies, and all other charges except the prison police guard, which is included in the general police budget, is returned as follows:—In 1857-58 it amounted to Rs. 51 or £5, 2s. 0d. per prisoner, in 1860-61 to Rs. 52. 4. 8 or £5, 4s. 7d. per prisoner; and in 1870 to Rs. 63. 14. 5 or £6, 7s. 9½d. per prisoner. The cost of the jail police guard in 1870 amounted to an average of Rs. 23. 7. 1 or £2, 6s. 10½d. per prisoner. The Inspector-General of Jails, in his Report for 1870, returns the total cost in that year of the Kámrúp jail and lock-up at Barpetá, including the prison police guard, but excluding cost of alterations and repairs, at £1046, 6s. 0d. Excluding the cost of the jail police guard, which is included in the general police budget of the District, the cost of the jail amounted to £755, 12s. 0d.

Jail manufactures and industries have been carried on in Kámrúp District for upwards of 19 years, and contribute a certain proportion

to the cost of maintenance of the prison. In 1857-58 the total receipts amounted to £169, 4s. 0d., and the charges to £71, 12s. 1d., leaving a surplus or profit of £97, 11s. 11d.; average earnings of each prisoner engaged in manufacture, Rs. 13. 5. 9 or £1, 6s. 8½d. In 1860-61 the total credits arising from jail manufactures amounted to £264, 11s. 5d., and the charges to £45, 6s. 0d., leaving a surplus or profit of £219, 5s. 5d.; average earnings of each prisoner engaged in manufactures, Rs. 37. 4. 0 or £3, 14s. 6d. In 1870 the total credits arising from jail manufactures amounted to £319, 15s. 1d., and the total debits to £246, 6s. 4d., leaving a surplus or profit of £73, 8s. 9d.; average earnings of each prisoner engaged in manufactures, Rs. 30. 9. 6 or £3, 1s. 2¼d. Deducting the profits derived from prison labour from the total cost of the jail, the net cost to Government in 1870 of the Kámrúp jail and lock-up amounted to £647, 3s. 3d.

test year for which information is available, a total were admitted into the jail and subdivisional lock-up, the ge prison population being 152·13. The number of prison rged during the year from all causes was 490, 169 remainin close of the year. Of 128·47 labouring convicts, 5 ployed as prison officers; 19·80 as prison servants; 2 uilding and repairing; 12·00 in the jail garden; and 75 nanufactures. Excluding cash receipts derived from prison ma cures, the net cost of the jail in 1875 amounted to £1384, 15s. 0d.

EDUCATIONAL STATISTICS.—Education appears to have made more progress in Kámrúp than in any other District of Assam. The comparative table on the two following pages, compiled from the Annual Reports of the Director of Public Instruction, exhibits the number of Government and aided schools in Kámrúp District for each of the years 1856-57, 1860-61, and 1870-71, together with the number and religion of the pupils attending them, the cost of education to Government, and the amount defrayed by fees or other private sources. It will be seen that the number of schools increased from 26 in 1856-57 to 66 in 1870-71; and the number of pupils from 1539 to 2114 in the same period. The Government grant in aid amounted to £269, 5s. 11d. in 1856-57, and to £2131, 11s. 3d. in 1870-71; while the amount realized from fees, subscriptions, etc., which stood at only £14, 2s. 0d. in 1856-57, increased to

[*Sentence continued on page* 78.

Return of Government and Aided Schools in Kamrup District for the Years 1856-57, 1860-61, and 1870-71.

Classification of Schools.	Number of Schools.			Number of Pupils.											
				Hindus.			Muhammadans.			Others.			Total.		
	1856-57	1860-61	1870-71	1856-57	1860-61	1870-71	1856-57	1860-61	1870-71	1856-57	1860-61	1870-71	1856-57	1860-61	1870-71
Government College,	...	...	1	...	...	14	...	...	3	...	...	...	...	...	17
Government English School,	...	..	1	...	...	188	...	...	28	...	...	6	...	...	222
Government Institutions for Special Education,*	...	...	2	...	...	33	...	...	2	...	...	...	...	...	35
Government Vernacular Schools,	26	13	6	1355	417	252	127	46	79	57	62	16	1539	525	347
Aided English Schools,	...	....	4	...	...	169	...	...	4	...	...	...	...	...	173
Aided Vernacular Schools,	...	...	48	...	...	114	...	...	97	...	...	48	...	...	1259
Aided Girls' Schools,	...	...	4	...	...	...	...	...	...	...	...	4	...	...	61
Total,	26	13	66	1355	417	...	...	6	213	57	62	74	1539	525	2114

* Law Class attached to the College — Normal School.

RETURN OF GOVERNMENT AND AIDED SCHOOLS IN KAMRUP DISTRICT—*continued*

CLASSIFICATION OF SCHOOLS.	RECEIPTS.						EXPENDITURE.		
	Government Grant.			Fees, Subscriptions, Donations, etc.					
	1856-57	1863-61.	1870-71.	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d	£ s d.	£ s. d	£ s d
Government College, .	...	...	523 4 4	...	...	55 11 8	...	...	578 16 0
Government English School, . . .	...	...	622 0 5	..	..	272 6 8	...	...	894 7 0
Government Institutions for Special Education,	...	...	193 6 3	..	...	96 17 9	...	...	290 4 0
Government Vernacular Schools, . . .	269 5 11	62 10 3	259 0 4	14 2 0	0 17 9	108 13 11	283 7 11	63 8 0	367 14 4
Aided English Schools,.	...	...	172 10 0	...	...	271 10 3	..	...	406 18 10
Aided Vernacular Schools, . . .	...	...	325 16 0	.	...	124 9 11	...	...	450 5 11
Aided Girls' Schools, .	..	...	35 13 11	...	...	29 5 0	.	...	64 11 0
Total, . .	269 5 11	62 10 3	2131 11 3	14 2 0	0 17 9	958 15 2	283 7 11	63 8 0	3052 17 1

Sentence continued from page 75.]

£958, 15s. 2d. in 1870-71. The total expenditure on the Government and aided schools rose from £283, 7s. 11d. in 1856-57, to £3052, 17s. 1d. in 1870-71, or an increase of more than tenfold in fifteen years. I am unable to offer any explanation as to the general decrease in schools, pupils, etc., which, according to the table, seems to have taken place between 1856-57 and 1860-61.

EDUCATIONAL STATISTICS FOR 1871-72 AND 1872-73.—Sir George Campbell's scheme of educational reform, which extended the benefit of the grant-in-aid rules to large numbers of hitherto unaided primary village schools, came into operation in September 1872. By the 31st March 1873, or within six months after the reform had been introduced, there were a total of 146 schools in Kámrúp District receiving Government aid, attended by 3969 pupils; as against 64 schools, with 2137 pupils, on the 31st March 1872. This improvement, too, was effected without increasing in any sensible degree the cost of education to Government. In 1871-72 the Government contribution amounted to £2016, while in 1872-73, after the great increase in the number of schools, it only stood at £2050. The comparative table of school statistics for 1871-72 and 1872-73 on the opposite page shows the educational state of the District, immediately prior to, and immediately succeeding, the introduction of Sir George Campbell's reforms.

The following paragraphs regarding the state of education in the District, and the various classes of schools, are quoted from the Inspector's Report in the Annual Report of the Education Department for 1872-73.—

'The great increase in the number of *páthsálás* [shown in the table on the opposite page] during the year speaks well for the energy and zeal of the Deputy-Inspector; but I found on visiting some of the new schools, that many of the *gurus* (teachers), as I had expected, were much below the average. It is now arranged that these men will have to pass an examination by the end of the year, though in the meantime they are allowed to remain, since they can bring the boys along a little in reading and writing, besides knowing some arithmetic.

'If we take the number of children of school-going age to be one-fifth of the population, we find that the percentage of such children receiving instruction in the schools of Kámrúp is 3·54. Again, taking

[*Sentence continued on page* 80.

Comparative Statement illustrating the State of Education in Kamrup District, in the Two Years 1871-72 and 1872-73.

Classification of Schools.	Number of Schools		Number of Pupils on 31st March.		Average Attendance.		Expenditure.					
							Government		Other Sources		Total	
	1871-72	1872-73	1871-72	1872-73	1871-72	1872-73	1871-72.	1872-73	1871-72	1872-73.	1871-72.	1872-73
Government—							£ s. d	£ s. d	£ s. d.	£ s. d.	£ s. d.	£ s. d
Higher English,	1	1	221	203	199	193	1076 8 1	1023 0 5	411 3 9	341 4 3	1487 11 10	1364 4 8
Middle Vernacular,	6	6	332	300	256	295	260 14 10	272 8 0	128 14 1	154 16 11	389 8 11	427 4 11
Normal,	1	1	20	35	20	37	139 8 10	140 6 9	4 14 4	3 1 1	144 3	143 7 10
Total,	8	8	573	538	475	525	1476 11 9	1435 15 2	544 12 2	499 0 3	2021 3 11	1934 17 5
Aided—												
Higher English,	1	1	118	95	84	101	120 0 0	120 0 0	240 0 0	251 1 0	360 0 0	371 1 0
Middle English,	6	2	205	54	129	57	101 19 0	32 2 9	125 19 3	40 19 8	227 18 3	73 2 5
Middle Vernacular,	...	3	...	130	...	124	..	45 0 0	...	45 0 0	...	90. 0 0
Total,	7	6	323	279	213	282	221 19 0	197 2 9	365 19 3	337 0 8	587 18 3	534 3 5
Primary—												
Old *pathsálás*—Boys,	45	60	1182	1513	912	1377	280 16 0	318 6 0	87 8 2	100 14 1	368 4 2	419 0 1
Do Girls,	4	5	59	65	41	67	37 4 0	33 12 0	21 16 0	12 0 0	59 0 0	45 12 0
New *pathsálás*—Boys,	...	67	...	1574	...	1362	...	66 1 0	...	20 6 5	...	86 7 5
Total,	49	132	1241	3152	953	2806	318 0 0	417 19 0	109 4 2	133 0 6	427 4 2	550 19 6
Grand Total,	64	146	2137	3969	1641	3613	2016 10 9	2050 16 11	1019 15 7	969 3 5	3036 6 4	3020 0 4

Sentence continued from page 78.]
the number of towns and villages, and the number of schools, we find that about one village in every ten has a school which receives aid from Government. This percentage, however, is calculated on the gross population, which includes a great number of people who have no written language.

'On the subject of indigenous education, the Deputy-Inspector gives some very interesting information. He says that since the Government orders of the 30th September 1872 were promulgated, nearly one hundred schools have been started by men of the *guru-mahásay* class, with the hope of soon being able to attract the notice of Government and obtain *páthsálá* grants; that more than half of these schools are intended for the instruction of girls and adult males, and nearly a dozen are devoted to the teaching of Arabic, Urdu, or Persian to Musalmáns. The adult schools are necessarily held after sunset, but the schools for girls are conducted just as boys' schools. In Assam, he continues, on account of the *zanáná* system being unknown among the poorer classes, no difficulty is experienced in teaching boys and girls together under the same roof, or in starting schools for girls exclusively. Assam is thus a fair and promising field for the advocates of female education; but its promoters must be ready to bear the whole cost, since, though the people do not prevent their girls from going to school, still they do not care about having them educated, and so would not pay money to obtain that end. He goes on to say that in all parts of the District there are numbers of private classes of from 6 to 20 boys, kept up by an imperfectly educated class of people. Nearly the whole of the population of Kámrúp are Vishnuvites; and, from the very nature of their forms of worship and religious and social observances, the reading or hearing of their religious books forms an essential part of their life. It is not uncommon to see shopkeepers, *chásás*, and even *mánjhis*, reading their sacred books at intervals of their work. In these private classes nothing beyond reading is attempted; and they are held so irregularly, and conducted on such rude principles, that they must be greatly altered before any real benefit can result from them. The number of these *reading* schools the Deputy-Inspector estimates at 200, and the number of pupils at 2000; and he puts down the same number as probably attending 100 new schools started by men of the *guru-mahásay* class.

'The Deputy-Inspector remarks that Muhammadans do not seem to have availed themselves of our schools in the same proportion as the Hindus. This does not arise from any reluctance on their part to educate their children, or from any national prejudices or sentiments, such as are said to deter their brethren in Bengal, but from their general poverty and backwardness. In fact, the Musalmáns of Assam, he says, are more like the lowest classes of Hindus, in proof of which he mentions the fact that *amaj* is unknown to them as a body. He thinks that the Persian school in Gauhátí, and the Persian class in the High School, and the dozen or so *maktabs* in the *mufassal*, fully meet the wants of the Musalmán population of Kámrúp. At first sight, it would seem that he was not correct in speaking of the "general poverty and backwardness" of the Musalmán population, since it is an ascertained fact that in the higher and middle-class schools in the District the proportion of Hindu to Musalmán pupils is only 5 to 1 (while the total Hindu population is more than 11 times the Muhammadan); but as regards social position, we find that of the 287 Musalmán pupils, only 37, who are found in the High School and middle-class schools, belong to the middle classes, and the rest to the lower classes.

'THE HIGH SCHOOL.—The Government grant to this institution was reduced during the year from Rs. 12,000 (£1200) to Rs. 9000 (£900). To meet this reduction, the rates of fees of all classes were raised, one English teacher was provided for elsewhere, certain minor charges (such as library and prize money) were reduced, and the law lecturer is no longer paid from the general fund, but has to be content with what he can make from the fees of the law students.

'The establishment now consists of eight English masters, a law lecturer, a surveying master, two *pandits*, and a *maulvi*. The surveying teacher was sanctioned for the school during the year under report, and the class is now attended by nearly 100 lads. A Persian class was also opened for the sake of the Musalmán students, which is attended by 28 boys.

'The annexed table shows the comparative strength and schooling fees of the institution during the last five years :—

Year.	College Department.		School Department.	
	Number of Students.	Fees and Fines	Number of Students.	Fees and Fines.
1868-69, ...	8	£12 18 0	184	£236 4 0
1869-70, ...	15	34 10 0	193	256 3 2
1870-71, ...	17	55 11 8	222	272 6 8
1871-72, ...	6	44 12 8	208	290 11 2
1872-73, ...	4	30 17 8	199	310 6 8

'There has been a slight falling off in the school department, attributed by the head-master to 'the improved condition of village schools. This I do not consider to be the explanation, more especially because I do not believe that the condition of the middle-class English schools (which are the schools to which he must refer) has improved during the year. I think that the true explanation is to be found in the enhanced rate of fees, on account of which many boys go to middle English schools who would otherwise have come to the High School. The saving of two or three *ánnás* in the month is considered a sufficient reason for going to an inferior school.

'The College Department is in anything but a thriving condition. There is only one student in the 2d year, and three in the 1st year classes. At the First Arts Examination, out of five candidates not one passed.

'The Law Department is also in a bad state. The number of students has been continually decreasing since January 1872. There are now only four on the rolls. At a meeting of the District committee it was decided to reduce the fees from Rs. 8 to Rs. 5 (16s. to 10s.).

'Government Middle-Class Vernacular Schools.—These are six in number; they were maintained at a yearly cost to Government of Rs. 2724 (£272, 8s. 0d.), and were attended by 300 pupils, of whom 227 were Hindus, 61 Musalmáns, and 12 of other creeds. Thus, at these schools the Hindus were to Musalmáns in the proportion of 7 to 2. The Gauhátí vernacular school is decidedly the best of its class in the District. It had 175 students

on its rolls on the 31st March. It sent up 19 candidates to the Vernacular Scholarship Examination, of whom 14 passed.

'NORMAL SCHOOL.—This school has, since its establishment in 1866, supplied 80 *páthsálás* with *gurus*. At the close of the year there were 35 students on the rolls, of whom 2 were Musalmáns. There is a *páthsálá* attached, in which the *gurus* are practised in the art of teaching.

'THE AIDED HIGHER-CLASS SCHOOL at Barpetá is the only school of the sort in Assam. It receives a monthly grant from Government of Rs. 100 (£10). This school succeeded in passing a lad at the last entrance examination. Its head-master has placed it on nearly an equal footing with the Government District schools of the Province. The Assistant-Commissioner of Barpetá takes great interest in the schools of the Subdivision, and it is partly to him that the success of this school is due.

'THE AIDED MIDDLE SCHOOLS of the District are in a bad state; in fact, as I stated in my general remarks on the state of education in my circle, they are barely able to keep their heads above water. The grant-in-aid system must be considerably relaxed in favour of Assam, or these schools must sooner or later go to the wall. (This was written before the new rules came out.) A notable exception to the rule is, however, to be found in the Gauhátí Aided Persian School, which is attended by 23 Musalmán pupils in the Persian, and 27 (Musalmáns and Hindus) in the vernacular department. Of the 50 on the rolls, 30 are Musalmáns.

'PATHSALAS.—The District is now pretty well stocked with these useful little schools; but I feel sure that an addition made to their number would prove most popular, and new ones could be started without difficulty. They are the very class of schools which suit the requirements of the people of Assam, and there is little doubt but that they will "bear fruit an hundredfold." During the year, 82 new *páthsálás* have been started,—15 under orders of the 31st July, and 67 under those of 30th September.

'UNAIDED SCHOOLS.—The Rev. M. B. Comfort, of the American Baptist Mission, has four uninspected schools under his charge, respecting which he has given the following account:—

'(1) The principal school, which was established in January 1872 by a lady belonging to the Mission, he calls a Hill Tribe Normal School, its primary object being to prepare teachers—Christian men if available—for village schools. It is entirely supported by funds

from America. Boys who come from a distance are allowed to live in the Mission compound, and receive R. 1 (2s.) a week to cover the expense of food and books. The school is opened with reading the Scriptures in Assamese, singing, and prayer. Nine young men receive stipends; the remaining 20 pupils are day scholars. The studies range from those adapted to beginners, to suitable reading books, grammar, geography, and arithmetic. The teachers are Míkírs (Christian) who received their education at the Nowgong Mission Normal School. The races to which the youths attending this school belong are—Gáros (Christian), 2; Cácháris, 13; Míkírs, 2; Hindus, 3; Doms, 9.

'(2) A village school at Patorkusi in the Beltala *mauzá*. It was started nearly two years ago. The people are nearly all Gáros, but have been so long settled in the plains that they use only the Assamese language. The most advanced pupils are now reading *Bodhoday* in Bengalí, the history of Joseph in Assamese, and are learning arithmetic and grammar. Attendance was 20 boys and 2 girls. Race—20 Gáros and 2 Míkírs.

'(3) A village school in the Gáro hills south of Bárdwár. The teacher is a Christian Gáro, formerly connected with the Mission Normal School at Dámrá in Goálpárá District. The present number, men and women, boys and girls, connected with the school, is 34. All are Gáros except one lad, who comes from a Rábhá Cáchárí family.

'(4) Another village school opened a few months ago at Wakolpara in the Gáro hills, south of Cháigang. It has been commenced under encouraging circumstances. There is already an attendance of 20 Gáros. The teacher is a pupil of the Nowgong Hill Tribe Normal School.

'I hope Mr. Comfort's application for aid from Government will meet with success, as it is almost solely through these Missions that education can be brought within reach of the hill tribes.'

In 1875–76 the number of schools in the District had increased to 240, and the pupils to 5138.

Postal Statistics.—Between the years 1861–62 and 1865–66 the number of letters received at the Kámrúp post office increased nearly fourfold, having risen (including newspapers, parcels, and books) from 51,632 in 1861-62 to 196,345 in 1865-66; in 1870-71 the total fell to 172,740. The number of letters, newspapers, parcels, and books despatched from the District increased from

33,057 in 1861-62 to 190,846 in 1865-66. I have not succeeded in obtaining the number of letters, etc. despatched from the District in 1870-71. In 1861-62 the total postal receipts amounted to £119, 18s. 7d., and the expenditure to £340, 11s. 4d. In 1865-66 the receipts were £747, 18s. 11d., and the expenditure £1296, 8s. 2d. In 1870-71 the receipts were £604, 8s. 4d., exclusive of £102, 2s. 6d. receipts from sale of stamps for official correspondence, which were introduced in 1866. The total receipts, therefore, in 1870-71 were £706, 10s. 10d. The expenditure in that year amounted to £2833, 9s. 9d. The following table, showing the number of letters, newspapers, etc. received at and despatched from the Kámrúp Post Office, for the years 1861-62, 1865-66, and 1870-71, is compiled from a return specially furnished to me by the Director-General of Post Offices.

POSTAL STATISTICS OF KAMRUP DISTRICT FOR THE YEARS 1861-62, 1865-66, AND 1870-71.

	1861-62.		1865-66.		1870-71.	
	Received	Despatched.	Received	Despatched	Received.	Despatched.
Letters,	42,811	32,331	160,775	183,318	149,636	*Materials not received for this column.*
Newspapers,	7,091	157	29,003	3,866	11,266	
Parcels,	1,201	519	2,854	2,248	5,954	
Books,	529	50	3,713	1,414	5,884	
Total,	51,632	33,057	196,345	190,846	172,740	
	£ s. d.		£ s. d.		£ s. d.	
Sale of Postage Stamps,	Returns not forthcoming.		403 13 11		296 1 9	
Cash Collections,	119 18 7		344 5 0		308 6 6	
Total Receipts,	119 18 7		747 18 11		604 8 4*	
Total Expenditure,	340 11 4		1296 8 2		2833 9 9	

In 1875-76 the District contained 6 post offices, and 222,769 covers were received for delivery.

ADMINISTRATIVE DIVISIONS. — For administrative purposes, Kámrúp District is divided into the two following Subdivisions. The population statistics are taken from the Appendix statements

* Exclusive of £102, 2s. 6d., receipts from sale of stamps for official correspondence. Official or service stamps were introduced in 1866.

1A and 1B to the Census Report of 1872. The administrative statistics are derived from a special report furnished to me by the Deputy-Commissioner, and refer to the year 1870-71.

THE SADR OR HEADQUARTERS SUBDIVISION contains 1315 villages or townships, and 75,773 houses. Population—Hindus—males 196,765, and females 179,235; total, 376,000, or 90·5 per cent. of the Subdivisional population. Proportion of males in total Hindus, 52·3 per cent. Muhammadans—males 20,365, and females 18,549; total, 38,914, or 9·4 per cent. of the Subdivisional population. Proportion of males in total Musalmáns, 52·3 per cent. Buddhists—males 104, and females 78; total, 182. Proportion of males in total Buddhists, 57·1 per cent. Christians—males 109, and females 94; total, 203, or ·1 per cent. of the Subdivisional population. Proportion of males in total Christians, 53·7 per cent. Other denominations not separately classified in the Census Report—males 72, and females 92; total, 164. Proportion of males in total 'others,' 43·9 per cent. Population of all denominations—males 217,415, and females 198,048; total, 415,463. Proportion of males in total Subdivisional population, 52·3 per cent. Average number of persons per village, 316; ditto per house, 5·5. This Subdivision comprises the police circles (*thánás*) of Cháigang, Gauhátí, Kamalpur, Khaliha, Nalbárí, Rangiá, and Támálpur. It contained in 1870-71 eleven magisterial and revenue courts, and a police force of 234 officers and men. The separate cost of Subdivisional administration, as represented by the courts and police, is returned at £10,123.

THE BARPETA SUBDIVISION, established in March 1841, contains, according to the Census Report, 334 villages and 28,135 houses. Population—Hindus—males 71,596, and females 67,428; total, 139,024, or 95·1 per cent. of the Subdivisional population. Proportion of males in total Hindus, 51·5 per cent. Muhammadans—males 3603, and females 3306; total, 6909, or 4·7 per cent. of the Subdivisional population. Proportion of males in total Musalmáns, 52·1 per cent. Christian—1. Other denominations—males 73, and females 211; total, 284, or ·2 per cent. of the Subdivisional population. Proportion of males in total 'others,' 25·7 per cent. Population of all denominations—males 75,273, and females 70,945; total, 146,218. Proportion of males in Subdivisional population, 51·5 per cent. Average number of persons per village, 438; ditto per house, 5·2. This Subdivision comprises the police circles

(*thánás*) of Bajálí, Barpetá, and Ráhá. It contained, in 1870-71, three magisterial and revenue courts, and a police force of 49 men. The total separate cost of Subdivisional administration is returned at £1983, 12s. 0d.

FISCAL DIVISIONS.—I have two separate lists of *parganás* or Fiscal Divisions, which differ very materially,—one furnished by the Deputy-Commissioner of the District in 1875, who returns their number at 75; and an older one compiled from a return of the Board of Revenue, showing the area, land revenue, etc. of the *parganás* of each District of Bengal. This return enumerates 116 *parganás;* the cause of the discrepancy between it and the subsequent return of the Deputy-Commissioner, being that of late years amalgamations of Fiscal Divisions have been made from time to time, with a view to reducing the number and simplifying the collection of Government revenue. Government being the superior landlord of the whole soil, each *parganá* or Fiscal Division is assigned to a separate officer, whose duty it is to look after the Government collections. I append both lists, as the Board of Revenue's, although of old date, gives additional information to that afforded in the subsequent list furnished to me by the Deputy-Commissioner.

The Deputy-Commissioner's list is as follows:—(1) Bagái; (2) Bágribárí-Kholábándá; (3) Báhájani-Chándkuchi; (4) Báko; (5) Bángáon; (6) Báranti; (7) Barbansar; (8) Bárdwár; (9) Bárígog; (10) Barpetá; (11) Barpetá Station; (12) Batásghilá; (13) Bekálí; (14) Beltálá; (15) Betná; (16) Bhawánipur; (17) Bholágáon-Kharijá; (18) Bíjní, Purbá Bíjní, and Uttar Bíjní; (19) Chengá; (20) Chhapáguri; (21) Chhái-ání; (22) Chhágáon, and Chhágáon Kharijá; (23) Chokábánsí; (24) Dakshin-Barikshettri; (25) Dakshin Bojálí; (26) Dakshin Sarubansar; (27) Dámká; (28) Defilí; (29) Dam-damá; (30) Dharmpur; (31) Dimaruá; (32) Gauhátí; (33) Hájo; (34) Hastinápur; (35) Jhargáon; (36) Kaurbáhá and Kharijá-Kaurbáhá; (37) Kharijá-Báko; (38) Kharijá-Báranti; (39) Kharijá-Belbárí; (40) Kharijá-Dimaruá; (41) Khátá; (42) Luki; (43) Mádártálá; (44) Mánikpur-Pánbárí; (45) Matáikhar; (46) Nambar-bhog; (47) Naumátí; (48) Nútan Dehar; (49) Pakoá; (50) Pánbárí; (51) Pánduri; (52) Pántán; (53) Paschim Bánbhog; (54) Paschim Báská; (55) Paschim Káchárí Mahál; (56) Paschim Chamuriá; (57) Patí Darrang; (58) Purbá Bánbhog; (59) Purbá Bojálí; (60) Purbá Chamuriá; (61) Purbá Káchárí Mahál; (62)

Purbá Báská; (63) Purbá Pár; (64) Ramdiá; (65) Ránisá; (66) Ráni; (67) Rupási; (68) Sariho; (69) Sarukshettri; (70) Sinduri-ghopa-Sila; (71) Upar Barbhog; (72) Uttar Barkshettri; (73) Uttar Báská; (74) Uttar Bojáli; and (75) Uttar Sarubansar. This list is exclusive of 64 *nisf-khiráj* estates assessed at half-rates.

The Board of Revenue's Return gives the following list of 116 Fiscal Divisions, with the area, number of estates, amount of land revenue, and the subordinate Judge's court which has jurisdiction in each:—

(1) BAGAI: area, 11,149 acres, or 17·42 square miles; number of estates, 2; amount of annual land revenue, £249, 12s. od.; situated within the jurisdiction of the subordinate Judge's court at Barpetá.

(2) BAGODI: area, 8130 acres, or 12·70 square miles; 4 estates; land revenue, £133, 2s. od.; court at Barpetá.

(3) BAGRIBARI: area, 59,637 acres, or 93·18 square miles; 2 estates; land revenue, £259, 14s. od.; court at Barpetá.

(4) BAHARI: area, 753 acres, or 1·17 square miles; 2 estates; land revenue, £24, 10s. od.; court at Barpetá.

(5) BAHAJANI: area, 13,493 acres, or 21·08 square miles; 33 estates; land revenue, £363, 2s. od.; court at Rangiá.

(6) BAKO: area, 8949 acres, or 13·98 square miles; 2 estates; land revenue, £212, 4s. od.; court at Gauhátí.

(7) BANGAON: area, 8866 acres, or 13·85 square miles; 1 estate; land revenue, £351, 4s. od.; court at Gauhátí.

(8) BARANTI: area, 9329 acres, or 14·57 square miles; 30 estates; land revenue, £360, 2s. od.; court at Gauhátí.

(9) BARBANSAR: area, 10,990 acres, or 17·17 square miles; 50 estates; land revenue, £392, 12s. od.; court at Rangiá.

(10) BARDWAR: area, 18,889 acres, or 29·51 square miles; 3 estates; land revenue, £690, 10s. od.; court at Gauhátí.

(11) BARIGOG: area, 34,336 acres, or 53·65 square miles; 139 estates; land revenue, £876, 18s. od.; court at Rangiá.

(12) BARPETA: area, 48,713 acres, or 76·11 square miles; 10 estates; land revenue, £372, 6s. od.; court at Barpetá.

(13) BARPETA NIJ: area, 894 acres, or 1·39 square miles; 2 estates; land revenue, £16, 16s. od.; court at Barpetá.

(14) BARPETA STATION; area, 672 acres, or 1·05 square miles; 2 estates; land revenue, £30, 12s. od.; court at Barpetá.

(15) BANSMURA: area, 26,207 acres, or 40·94 square miles; 2 estates; land revenue, £39; court at Barpetá.

(16) BAṬASGHILA: area, 9134 acres, or 14·27 square miles: 42 estates; land revenue, £480, 4s. od.; court at Rangiá.

(17) BIJRA: area, 10,842 acres, or 16 square miles; 15 estates; land revenue, £182, 1[illegible] od.; court at Rangiá.

(18) BEKALI: area, 5002 acres, or 7·81 square miles; 2 estates: land revenue, £233, 2s. od.; court at Gauhátí.

(19) BELIALA: area, 29,276 acres, or 45·74 square miles; 21 estates; land revenue, £747, 4s. od.; court at Gauhátí.

(20) BETNA: area, 13,456 acres, or 21·02 square miles; 20 estates; land revenue, £471, 10s. od.; court at Rangiá.

(21) BHABANIPUR: area, 51,434 acres, or 80·36 square miles; 7 estates; land revenue, £435, 8s. od.; court at Barpetá.

(22) BI[illegible]HERI: area, 672 acres, or 1·05 square miles; 1 estate; land revenue, £25, 6s. od.; court at Barpetá.

(23) BOLAGAON: area, 4498 acres, or 7·02 square miles; 1 estate; land revenue, £229; court at Gauhátí.

(24) CHANDEOCHI: area, 1882 acres, or 2·94 square miles; 10 estates; land revenue, £142, 8s. od.; court at Rangiá.

(25) CHAPAKHAMAR: area, 31,168 acres, or 48·70 square miles: 1 estate; land revenue, £4, 6s. od.; court at Barpetá.

(26) CHENGA: area, 21,252 acres, or 33·20 square miles; 9 estates; land revenue, £124; court at Barpetá.

(27) CHENGA TALUK: area, 1465 acres, or 2·29 square miles: 2 estates; land revenue, £45, court at Barpetá.

(28) CHHAPAGURI: area, 72,451 acres, or 113·20 square miles; 4 estates; land revenue, £702, 12s. od.; court at Barpetá.

(29) CHHAPRA; area, 3967 acres, or 6·19 square miles; 1 estate, land revenue, £17, 8s. od.; court at Barpetá.

(30) CHHAYANI: area, 24,995 acres, or 39·05 square miles; 65 estates; land revenue, £1309, 14s od.; court at Gauhátí.

(31) CHHAI-GAON: area, 3141 acres, or 4·90 square miles; 5 estates; land revenue, £182, 2s. od.; court at Gauhátí.

(32) CHILA; area, 6279 acres, or 9·81 square miles; 7 estates; land revenue, £100, 18s. od.; court at Gauhátí.

(33) CHOKABAUSI: area, 10,342 acres, or 16·16 square miles; 3 estates; land revenue, £338, 18s. od.; court at Barpetá.

(34) DAKSHIN BARKSHATTRI: area, 57,349 acres, or 89·60 square miles; 7 estates; land revenue, £333, 2s. od.; court at Barpetá.

(35) DAKSHIN BOJALI: area, 4679 acres, or 7·31 square miles; 14 estates; land revenue, £205, court at Barpetá.

(36) DAKSHIN SARUBANSAR: area, 23,925 acres, or 37·38 square miles; 16 estates; land revenue, £526, 6s. od.; court at Gauhátí.

(37) DAM DAMA; area, 16,893 acres, or 26·39 square miles; 1 estate; land revenue, £219, 14s. od.; court at Rangiá.

(38) DAMKA: area, 12,136 acres, or 18·96 square miles; 2 estates; land revenue, £298, 16s. od.; court at Barpetá.

(39) DERUA: area, 2644 acres, or 4·13 square miles; 2 estates; land revenue, £74, 10s. od.; court at Barpetá.

(40) DHARMPUR: area, 18,888 acres, or 29·51 square miles; 93 estates; land revenue, £1249, 6s. od.; court at Barpetá.

(41) DIMARUA: area, 58,182 acres, or 90·90 square miles; 2 estates; land revenue, £385; court at Gauhátí.

(42) GARHAMARA: area, 573 acres, or 0·89 of a square mile; 1 estate; land revenue, £37, 4s. od.; court at Rangiá.

(43) GARHKHOLA: area, 7111 acres, or 11·11 square miles; 3 estates; land revenue, £167, 12s. od.; court at Rangiá.

(44) GOLAYA: area, 1322 acres, or 2·06 square miles; 1 estate; land revenue, £24, 12s. od.; court at Barpetá.

(45) HADIRA: area, 6612 acres, or 10·33 square miles; 1 estate; land revenue, £107, 14s. od.; court at Barpetá.

(46) HAJO: area, 53,008 acres, or 82·82 square miles; 46 estates; land revenue, £542, 6s. od.; court at Rangiá.

(47) HASTINAPUR: area, 22,302 acres, or 34·84 square miles; 3 estates; land revenue, £250; court at Barpetá.

(48) HATCHANG: area, 8473 acres, or 13·23 square miles; 30 estates; land revenue, £154, 4s. od.; court at Rangiá.

(49) JHARGAON: area, 14,583 acres, or 22·78 square miles; 1 estate; land revenue, £205; court at Rangiá.

(50) KAILANCHUCHI: area, 2644 acres, or 4·13 square miles; 2 estates; land revenue, £32, 4s. od.; court at Barpetá.

(51) KANORA: area, 8681 acres, or 13·56 square miles; 1 estate; land revenue, £36, 12s. od.; court at Barpetá.

(52) KAURBAHA: area, 13,236 acres, or 20·68 square miles; 10 estates; land revenue, £221, 12s. od.; court at Rangiá.

(53) KHARA-DHARA: area, 2516 acres, or 3·93 square miles; 1 estate; land revenue, £52, 10s. od.; court at Barpetá.

(54) KHARIJA BAKO: area, 3967 acres, or 6·19 square miles; 2 estates; land revenue, £190, 8s. od.; court at Gauhátí.

(55) KHARIJA BARANTI: area, 3967 acres, or 6·19 square miles; 11 estates; land revenue, £246, 10s. od.; court at Gauhátí.

(56) KHARIJA BHOLAGAON: area, 1322 acres, or 2·06 square miles; 1 estate; land revenue, £42, 8s. od.; court at Gauhátí.

(57) KHARIJA CHHAIGAON: area, 1156 acres, or 1·80 square miles; 1 estate; land revenue, £41, 16s. od.; court at Gauhátí.

(58) KHARIJA DAKSHIN BOJALI: area, 1322 acres, or 2·06 square miles; 6 estates; land revenue, £39, 4s. od.; court at Barpetá.

(59) KHARIJA DEPHELI: area, 6612 acres, or 10·33 square miles; 1 estate; land revenue, £112, 12s. od.; court at Rangiá.

(60) KHARIJA DAMARUA: area, 30,818 acres, or 48·15 square miles; 2 estates; land revenue, £347; court at Gauhátí.

(61) KHARIJA BELBARI: area, 3967 acres, or 6·19 square miles; 1 estate; land revenue, £199, 2s. od.; court at Rangiá.

(62) KHARIJA GARHAMARA: area, 9560 acres, or 14·93 square miles; 1 estate; land revenue, £141, 18s. od.; court at Rangiá.

(63) KHARIJA KAURBAHA: area, 1322 acres, or 2·6 square miles; 3 estates; land revenue, £67, 18s. od.; court at Rangiá.

(64) KHARIJA MOTAIKHAR: area, 1322 acres, or 2·6 square miles; 1 estate; land revenue, £27, 10s. od.; court at Gauhátí.

(65) KHARIJA NAUGAON: area, 1322 acres, or 2·06 square miles; 1 estate; land revenue, £50, 4s. od.; court at Rangiá.

(66) KHARIJA PANDURI: area, 13,224 acres, or 20·66 square miles; 14 estates; land revenue, £131, 16s. od.; court at Rangiá.

(67) KHARIJA PASCHIM CACHARI MAHAL: area, 2614 acres, or 4·09 square miles; 2 estates; land revenue, £76, 6s. od.; court at Rangiá.

(68) KHARIJA RANI: area, 1322 acres, or 2·06 square miles; 1 estate; land revenue, £54, 18s. od.; court at Gauhátí.

(69) KHATA: area, 14,820 acres, or 23·15 square miles; 84 estates; land revenue, £779, 4s. od.; court at Rangiá.

(70) KHOLABANDA: area, 58,170 acres, or 90·89 square miles; 2 estates; land revenue, £148, 10s. od.; court at Barpetá.

(71) KUSAI-JHAR MUMELA: area, 1892 acres, or 2·95 square miles; 2 estates; land revenue, £87, 2s. od.; court at Barpetá.

(72) LUKI: area, 48,965 acres, or 76·50 square miles; 1 estate; land revenue, £893, 8s. od.; court at Gauhátí.

(73) MADARTALA: area, 10,841 acres, or 16·94 square miles; 77 estates; land revenue, £549, 2s. od.; court at Rangiá.

(74) MADHYAM BIJNI: area, 13,224 acres, or 20·66 square miles; 1 estate; land revenue, £5, 12s. od.; court at Barpetá.

(75) MADHYAM KARDEGURI: area, 1169 acres, or 1·82 square miles; 1 estate; land revenue, £24, 2s. od.; court at Barpetá.

(76) MANIKPUR: area, 4972 acres, or 7·76 square miles; 8 estates; land revenue, £262, 10s. od.; court at Barpetá.

(77) MAYRAPUR: area, 3159 acres, or 4·93 square miles; 1 estate; land revenue, £126, 16s. od.; court at Gauhátí.

(78) NAMBARBHOG: area, 85,436 acres, or 133·49 square miles; 65 estates; land revenue, £461, 4s. od.; court at Barpetá.

(79) NAUMATI: area, 8041 acres, or 12·56 square miles; 6 estates; land revenue, £305, 12s. od.; court at Barpetá.

(80) NUTAN-DEHAR: area, 6242 acres, or 9·75 square miles; 20 estates; land revenue, £429, 14s. od.; court at Barpetá.

(81) ORORA: area, 1998 acres, or 3·12 square miles; 12 estates; land revenue, £103, 2s. od.; court at Rangiá.

(82) PAKA: area, 17,292 acres, or 27·01 square miles; 26 estates; land revenue, £366, 2s. od.; court at Barpetá.

(83) PAKOA: area, 11,411 acres, or 17·83 square miles; 52 estates; land revenue, £590, 16s. od.; court at Rangiá.

(84) PANBARI DESH: area, 10,898 acres, or 17·02 square miles; 4 estates; land revenue, £381, 2s. od.; court at Gauhátí.

(85) PANBARI PARGANA. area, 11,909 acres. or 18·60 square miles; 17 estates; land revenue, £432, 18s. od.; court at Barpeta.

(86) PANDURI: area, 20,196 acres, or 31·55 square miles; 46 estates; land revenue, £544, 16s. od.; court at Rangiá.

(87) PANTAN: area, 11,461 acres, or 17·90 square miles; 2 estates; land revenue, £259, 2s. od; court at Gauhátí.

(88) PASCHIM BANBHAG: area, 11,562 acres, or 18·06 square miles; 16 estates; land revenue, £215, 18s. od.; court at Rangiá.

(89) PASCHIM BIJNI: area, 26,446 acres, or 41·32 square miles: 1 estate; land revenue, £84, 14s. od.; court at Barpetá.

(90) PASCHIM CACHARI MAHAL: area, 13,239 acres, or 20·68 square miles; 22 estates; land revenue, £474, 14s. od.; court at Rangiá.

(91) PASCHIM CHAMURIA: area, 18,702 acres, or 29·22 square miles; 6 estates; land revenue, £311, 18s. od.; court at Gauhátí.

(92) PASCHIM TANGANI OF DWAR BASKA: area, 97,969 acres, or 153·07 square miles; 4 estates; land revenue, £802, 14s. od.; court at Barpetá.

(93) PATI DARRANG: area, 47,241 acres, or 73·81 square miles; 128 estates; land revenue, £1058, 10s. od.; court at Rangiá.

(94) PURBA BANBHOG: area, 13,917 acres, or 21·74 square miles, 58 estates; land revenue, £745, 4s. od.; court at Rangiá.

(95) PURBA BOJALI, area, 10,940 acres, or 17·09 square miles; 37 estates; land revenue, £369, 18s. od.; court at Barpetá.

(96) PURBA BIJNI: area, 6612 acres, or 10·33 square miles; 3 estates; land revenue, £124, 18s. od., court at Barpetá.

(97) PURBA CACHARI MAHAL. area, 12,686 acres, or 19·82 square miles; 16 estates; land revenue, £101, 8s. od.; court at Rangiá.

(98) PURBA CHAMURIA: area, 26,994 acres, or 42·17 square miles; 11 estates; land revenue, £483, 18s. od.; court at Gauhátí.

(99) PURBA-PAR: area, 19,834 acres, or 30·99 square miles; 96 estates; land revenue, £598, 18s. od.; court at Rangiá.

(100) PURBA TANGANI OF DWAR BASKA: area, 16,519 acres, or 25 81 square miles; 4 estates; land revenue, £279, 8s. od.; court at Rangiá.

(101) RAMDIA: area, 10,152 acres, or 15·86 square miles; 6 estates; land revenue, £323, 8s. od.; court at Rangiá.

(102) RAMPARA: area, 2644 acres, or 4·13 square miles; 2 estates; land revenue, £24, 2s. od.; court at Barpetá.

(103) RAMSA: area, 12,093 acres, or 18·89 square miles; 39 estates; land revenue, £298, 8s. od., court at Gauhátí.

(104) RANI: area, 17,358 acres, or 27·12 square miles; 1 estate; land revenue, £1141, 16s. od.; court at Gauhátí.

(105) RUPASI: area, 64,483 acres, or 100·75 square miles, 4 estates; land revenue, £708, 8s. od.; court at Barpetá.

(106) SARIHA: area, 9276 acres, or 14·49 square miles; 36 estates; land revenue, £307, 8s. od.; court at Barpetá.

(107) SARUKSHATTRI: area, 51,337 acres, or 80·21 square miles; 37 estates; land revenue, £460, 16s. od., court at Barpetá.

(108) SILA. area, 7556 acres, or 11·80 square miles; 19 estates; land revenue, £90, 2s. od.; court at Barpetá.

(109) SINDURIGHOPA: area, 6678 acres, or 10·43 square miles; 23 estates; land revenue, £188, 14s. od.; court at Gauhátí.

(110) SUALKUCHI: area, 2644 acres, or 4·13 square miles; 1 estate; land revenue, £18; court at Gauhátí.

(111) UPIAR BARKSHATTRI. area, 26,921 acres, or 42·06 square miles; 6 estates; land revenue, £398, 2s. od.; court at Barpetá.

(112) UPIAR BIJNI: area, 26,446 acres, or 41·32 square miles; 1 estate, land revenue, £39, 4s. od.; court at Barpetá.

(113) UTTAR BARBHOG: area, 73,354 acres, or 114·61 square miles; 85 estates; land revenue, £776, 16s. od.; court at Rangiá.

(114) UTTAR BOJALI: area, 10,229 acres, or 15·98 square miles; 25 estates; land revenue, £448, 14s. od.; court at Barpetá.

(115) UTTAR SARUBANSAR: area, 42,496 acres, or 66·40 square miles; 49 estates; land revenue, £672, 6s. od.; court at Rangiá.

(116) UTTAR TANGANI OF DWAR BASKA: area, 149,201 acres, or 233·12 square miles; 2 estates; land revenue, £1016, 10s. od.; court at Rangiá.

CLIMATE.—According to the Civil Surgeon, the mean temperature of the District is 76°, the thermometer seldom rising higher than 90°. For 1871-72 the maximum, minimum, and mean temperatures are returned as follows:—April, maximum, 82°; minimum, 70°; mean, 76°. May, max., 83°; min., 71°; mean, 77°. June, max., 87°; min., 79°; mean, 83°. July, max., 88°; min., 80°; mean, 84°. August, max., 88°; min., 79°; mean, 83·5°. September, max., 87°; min., 79°; mean, 83°. October, max., 87°; min., 71°; mean, 79°. November, max.. 78°; min., 65°; mean, 71·5°. December, max., 72°; min., 56°; mean, 64°. January 1872, max., 68°; min., 53°; mean, 60·5°. February, max., 73°; min., 57°; mean, 65°. March, max., 83°; min., 65°; mean, 74°. The mean temperature during the last four years has been as follows:—1872, 73·74°; 1873, 77·30°; 1874, 76·81°; 1875, 76·90°. The rainfall at Gauhátí for the eleven years preceding 1873 averaged 70·12 inches annually, divided as follows according to the season:—From January to May, 20·72 inches; from June to September, 45·61 inches; from October to December, 3·79 inches. The rainfall for each month in 1873 at Gauhátí and Barpetá towns is returned as follows:—Gauhátí—January, 0·11 inches; February, 0·53 inches; March, 2·97 inches; April, 5·96 inches; May, 7·91 inches; June, 10·57 inches; July, 9·94 inches; August, 6·78 inches; September, 4·92 inches; October, 0·32 inches; November and December, *nil*: total, 50·01 inches, or 20·11 below the average of the eleven preceding years. Barpetá—January, 0·30 inches; February, *nil*; March, 2·08 inches; April, 10·22 inches; May, 7·09 inches; June, 12·18 inches; July, 23·02 inches; August, 10·21 inches; September, 5·68 inches; October, November, and December, *nil*: total for the year, 70·78 inches. The rainfall at Gauhátí in 1874 and 1875 is said to have been considerably below the average, being returned at 39·48 and 54·72 inches respectively. The prevailing winds are from the north-east.

The climate has a peculiar effect upon Europeans, who generally complain of exceptional languor and debility, such as they do not experience in other parts of India. The most trying part of the year is the rainy season, which lasts from about April till October. The cold weather is very pleasant, but is characterized by the daily occurrence of dense fogs, which occupy the valley of the Brahmaputra, and seldom roll away before 9 or 10 A.M.

MEDICAL ASPECT: DISEASES.—The prevailing diseases among Europeans are malarious fevers, in severe cases generally complicated with hepatic derangement and irritability of stomach. Worms are very common, especially among children; cases of tape-worm are frequently known to occur. Natives suffer chiefly from malarious fevers, dysentery, diarrhœa, splenitis, scorbutis, dropsy, elephantiasis, leprosy, venereal affections, and ulcers. Gauhátí, the chief town, is situated in a most unhealthy locality. It extends along the banks of the Brahmaputra for about two and a half miles, stretching southwards in the direction of an extensive swamp, and being surrounded by a semicircle of hills, which reach down to the river both above and below. The Civil Surgeon reports that great natural obstacles render it almost an impossibility to effect any great improvement in the sanitary condition of the town. The ground behind the town is lower than that along the banks of the Brahmaputra; and when the river rises, the water rushes on to this low ground through the channel of a small stream, which in the dry weather discharges itself into the Brahmaputra, but reverses its course during the rains.

EPIDEMICS.—Cholera periodically makes its appearance in the District; sporadic cases occur during the rains and hot weather. Small-pox used to commit great ravages; but since the spread of vaccination it has decreased in a most remarkable manner, and the people in consequence now begin to appreciate the advantages of this protective measure. In seasons of epidemic, the poorer classes always suffer the most, owing no doubt to their filthy habits, want of proper food and shelter, and their habitual neglect of all sanitary precautions. Opium-eating has a most pernicious effect upon the health of the people, those addicted to this practice being much more liable to succumb to disease than others.

CATTLE DISEASES of a fatal type are very common in Assam. I extract the following paragraphs from a report on the subject drawn up by the Civil Surgeon of Kámrúp in 1868:—'Several

diseases have prevailed during the year, such as *guti* (cattle small-pox), *chapká*, *bhokhlá*, etc.; but the affection which has committed the most extensive ravages is known among the Assamese by the names of *maur*, *seruli-maur*, *johohi-marki*, etc., signifying a disease resembling a combination of cholera and dysentery. *Maur* appears to be very similar to, if not identical with, the *paschima* of Bengal. This disease prevailed with great severity throughout April, May, and June, and it is difficult to estimate the number of cattle that have perished. Not only cattle, but also sheep, goats, pigs, etc. have fallen victims; and even wild animals seem not to have escaped its influence, as tigers, buffaloes, and deer have been found dead, evidently from a similar disease. The chief symptoms are the following:—At the commencement, the animal appears languid, stands apart from its neighbours, the skin dries, the ears droop, and it refuses food, although a little may be eaten the first day. There is an intense desire for liquids. About the second day, a clear viscid discharge takes place from the nose, eyes, and mouth, the abdomen gets extended, and diarrhœa sets in. The animal now refuses all food; no rumination; the only apparent desire being for water; great difficulty of breathing. The discharges change their character and soon become offensive; they grow very liquid and frequent, containing blood, mucus, etc., and the animal is soon from extreme exhaustion obliged to lie down. The symptoms go on increasing in severity, death generally occurring between the second and third day, and in some cases in a shorter period. The desire for liquids is a most prominent feature in the symptoms from the commencement. So long as their strength permits, they make every effort to reach water, and if successful, the large quantity they drink accelerates the fatal issue. On the banks of the rivers and edges of tanks and marshes it is common to find animals either dead or dying. The following are the chief *post mortem* appearances presented in the cases I examined:—Signs of severe purging before death; abdomen greatly distended; fœtid discharges from nose and mouth, with inflammation of the mucous membrane, and in some cases ulceration; inflammation of the conjunctivæ. On opening the body, I found a general inflammation of the cellular tissue, as also of the lining membrane of the larynx and trachea, extending to the bronchial tubes; enlargement and inflammation of the cervical glands; lungs, as a rule, not much affected; effusion into pericardium; right side of heart filled

with clotted blood, liver and kidneys congested; gall bladder greatly distended with bile; the different stomachs much distended with wind, and containing a little food and numbers of parasites—the latter are, however, said to be of common occurrence in healthy animals; general inflammation throughout the intestinal tract, with commencement of ulceration in some parts; but I saw no cases of severe ulceration of the intestines. The bladder contained a small quantity of high-coloured urine. The disease is very fatal, and the general opinion is that from seventy-five to eighty per cent. of the animals attacked die; that it is highly infectious, there can be no doubt. When the disease appears, the natives consider that the only chance of saving their herds, is at once to completely cut off all communication between the diseased and the healthy animals. Goats placed in sheds with affected cattle contract the disease and die. A tea-planter residing some fifteen miles from Gauhátí, who has taken a great deal of trouble in furnishing me with what information he could collect, reports that near his garden there is a hill, in the neighbourhood of which large herds of cattle graze; on one side of the hill the above disease raged with great violence, whilst on the other not a case was known to occur. The nature of the land and cultivation on both sides of the hill are very similar; and the only reason he could assign for the cattle on one side being exempt was, that they had no communication with those which were suffering from the disease on the other. It has been noticed in some cases of recovery that the animals have become blind, or nearly so, and in some instances total disorganization of the structure of the eye has taken place. Treatment of the disease is generally of little avail. Although some animals which I treated did recover, they were so few that no satisfactory conclusions could be drawn as to the value of any particular method of treatment. It is difficult to assign any particular cause for the production of such a disease, but I am inclined to think that the active principle at work may be very similar to the poison of malaria. The affection appears during the rains and hot season to a certain extent annually, but generally several years intervene between epidemic visitations. The rainfall has been much less than usual during the present year (1868), and this may probably have had something to do with the increased virulence of the disease.

'*Guti*, or cattle small-pox, has also prevailed during the year, but to a much less extent than the disease just noticed. In small-pox,

death generally takes place before the eruption has time to develop itself. If the animal has strength to survive until the eruption appears, the natives look upon the case as comparatively safe.

'*Chapká* or *khurá* and *bhokhlá* cases have occurred, but to a very small extent. In *chapká* an eruption occurs, chiefly affecting the feet, mouth, etc. Ulcers form, and if not carefully looked after, maggots are developed in the sores. *Bhokhlá* is an inflammation of the throat or trachea, causing great difficulty in swallowing.'

VITAL STATISTICS have been collected for many years past throughout Kámrúp, as in the rest of Assam Proper, through the agency of the *mauzádárs*, and not by the *chaukidárs* as in Bengal. The Assam system is thus described:—'The *mauzádár* of each *mauzá* enters in his daily register the casualties as they occur, from information supplied by the *mandals*, heads of villages, and relatives. He then submits a weekly return to the officer in charge of the *thánd*, who in his turn forwards a register of the entire *thánd*, through the District Superintendent of Police, to the Civil Surgeon or Deputy-Commissioner of the District.' These returns appear to indicate a gradual improvement in registration, and contrast favourably with the *chaukidári* system in force in the neighbouring District of Goálpárá. In 1874 the results showed a proportion of 21·2 deaths per thousand, against 13·37 in the previous year, and against 10·8 in Goálpárá. In 1875, however, the proportion of registered deaths throughout the District was as low as 9·2 per thousand of the population.

Since the commencement of 1873 a new system has been introduced by the side of the old, in accordance with which more accurate figures are obtained from certain selected areas in town and country. In Kámrúp District the urban area chosen is the town of Gauhátí, with an area of 2 square miles, and a population of 11,492 persons; the rural area is the village of Dharmapur with its neighbourhood, containing an area of 30 square miles and a population of 23,469 persons. In the town of Gauhátí the Civil Surgeon himself keeps a daily register, assisted by a *muharrir*, who receives from the municipality Rs 15 a month, or £18 per annum. The inhabitants have been warned to report all casualties, and a fine of Rs. 5 (10s.) may be inflicted for non-compliance. The Dharmapur area has been subdivided into 4 sections, each of which is supervised by a *muharrir* on Rs. 6-8 a month; total cost, £31,

45 per annum. Information is obtained through the *maudals*, and tested by constant visits to the villages; weekly returns are submitted. In the year 1874 the number of deaths recorded in the town area was 213, or 18·5 per thousand; in the rural area, 1312, or 55·9 per thousand; making a ratio in the combined area of 43·6 per thousand. The total number of deaths is thus distributed according to their causes:—Cholera, 790; bowel complaints, 328; fevers, 231: small-pox, 69; snake-bite and wild beasts, 5, accidents, 4; all other causes, 98. The births registered in the same year were—in the urban area, 52 males, and 28 females; total, 80, or 6·9 per thousand: in the rural area, 365 males, and 324 females; total, 689, or 29·3 per thousand; making a ratio for the combined areas of 21·9 per thousand.

SANITATION, ETC.—The Report on the Vital Statistics of Assam for 1874 gives the following details:—'In Gauhátí, under the influence of the municipality, sanitation has made real progress. Each member of this body has a quarter of the town assigned to him for supervision. The large tanks, from which much of the water supply is derived, are kept scrupulously clean. Polluting the tanks in any way is punishable by a bye-law. The streets are clean, the surface drains open and free from obstructions, and the inhabitants, both European and native, are obliged to attend to the conservancy of the grounds about their houses. The extensive *bils* which surround the town towards the south render it unhealthy; but a scheme is under consideration to improve the condition of the largest of these, the Chola *bil*.'

CHARITABLE DISPENSARY.—Up to 1875 there was only one dispensary in Kámrúp District, in the town of Gauhátí. The following are the statistics for 1874, as compared with those of the previous year:—Total in-door patients treated, 209 against 186; daily average, 8·64 against 8·24; percentage of deaths to total treated, 17·70 against 17·74; total out-door patients, 972 against 793; daily average, 28·84 against 21·90. The total income in 1874, including a balance of £62, was £235, 12s. 10d.; of which £84 came from Government, £52 from European and £12 from Native subscriptions, and £26 from local funds. The expenditure, including a balance of £69, amounted to £166, 1s. 2d.; of which £72 was for salaries, £51 for servants' wages, and £31 for dieting of sick. In 1875 a new dispensary was opened at the Subdivisional station of Barpetá. The total number of in door patients at both these insti-

tutions in that year was 161, of whom 21 died. The out-door patients who received relief numbered 1159.

The native medical practitioners (*kabirájs*) have a numerous list of drugs in their pharmacopœia, but their mode of treatment generally consists rather in religious ceremonies and imaginary remedies than in the use of any medicinal agents.

STATISTICAL ACCOUNT

OF

THE DISTRICT OF DARRANG.

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DISTRICT OF DARRANG.

DARRANG (Durrung), a District of Central Assam, lying along the right or north bank of the Brahmaputra, is situated between 26° 14′ 0″ and 27° 0′ 0″ north latitude, and 91° 45′ 0″ and 93° 50′ 0″ east longitude. It contains an area, as ascertained by the recent Revenue Survey conducted between 1871 and 1876, of 3[illegible]·26 square miles, and a population returned in the Census Report of 1872 at 236,009 souls. The chief town, which is also the Civil Station of the District, is Tezpur, situated near the confluence of the Bhairaví with the Brahmaputra, in 26° 37′ 20″ north latitude, and 92° 50′ 30″ east longitude.

BOUNDARIES.—The District is bounded on the north by the ranges of the Bhutiá, Daphlá, and Aká hills; on the east by the Marámarnái river and the District of Lakhimpur; on the south by the Brahmaputra; and on the west by the Barnadí river and the District of Kámrúp.

JURISDICTION.—There is no difference between the boundaries of the civil, criminal, and revenue jurisdictions of the District, as a whole; but the revenue administration of *maháls* Konápárá and Chutiá, situated within the limits of the Mangaldái Subdivision, is conducted from the Headquarters Station of Tezpur. A curious fluctuating jurisdiction in a portion of the District to the north-west prevailed during the time of the Aham kings. The tract of country extending along the foot of the northern hill ranges was ceded to the Bhutiás by the Rájá of Assam for a period of eight months in each year, in order to afford them the means of cultivating rice and other necessaries, which

they could not raise for themselves on their bleak native mountains. In consideration of this grant, the Bhutiás consented to pay an annual tribute to the Assam Rájá of articles manufactured or produced in the mountains; while the latter was to enjoy undisputed jurisdiction over the tract for the remaining four months of each year, from about the middle of June to the middle of October. This curious system was continued for a few years after the British conquest of Assam, until 1839-40, when in consequence of the misrule of the Bhutiás, and their failure to pay the stipulated tribute, the claims of the Bhutiá chiefs to these Dwárs and their right to levy tribute from the inhabitants were compounded for an annual payment of £500, which was reckoned as an equivalent of the average profit which they obtained from the land. The revenue at present (1876) derived from this tract by the British Government amounts to £5183.

General Aspect of the District.—The District of Darrang consists of a strip of level land along the northern bank of the Brahmaputra, a hundred and twenty-six miles from east to west, and of an average width of twenty-five miles from north to south. A range of small hills, under five hundred feet in height, runs parallel with, and close to, the Brahmaputra. The District is for the most part covered with long grass jungle, with scattered patches of rice-fields, and a few cotton or other trees rising out of the sea of tangled vegetation.

Mountains.—There are no high mountains in the District; the only elevated tracts consist of a range of low hills from two hundred to five hundred feet high, clothed with grass and forest trees, which sweep outwards in a crescent shape from the Bhairaví to the Brahmaputra. These hillocks are estimated to cover an area of about twenty-five square miles.

River System.—The principal river is the Brahmaputra, which forms the southern boundary of Darrang throughout its entire length, and is navigable by river steamers and the largest sized native boats throughout the year. The other rivers are all tributaries of the Brahmaputra, the most important being the following:—(1) The Bhairaví, which takes its rise in the Aká hills, and which, after flowing a somewhat tortuous course from north to south, empties itself in the great river near the town of Tezpur. It is navigable throughout the year by trading boats of a hundred *maunds*, or say four tons burden; (2) Ghiládhárí, (3) Jiá Dhanes-

wari, (4) Nonái, and (5) Barnadí. All these rivers rise in the mountain ranges beyond the frontier, and flowing from north to south, empty themselves into the Brahmaputra. They are all reported to be navigable by native trading boats of a hundred *maunds*, or say four tons burden, throughout the year. Besides the above, there are about twenty-six other small rivers and streams, navigable by craft of fifty *maunds*, or two tons burden, during the rains. The Barnadí and Nonái have diverged in recent times from their original courses, and formed new channels through some of the richest tracts in the District. The banks of all the rivers are alternately abrupt and sloping, there being a change every mile or so, in consequence of the numerous twistings of the channel; the current accordingly sets from one side to the other, cutting away the bank where it strikes. The banks are mostly covered with jungle, and the beds are either sandy or muddy. With the exception of the Brahmaputra and Bhairaví, none of the rivers form any important islands. Two rivers, the Bholá and Lakshmi, run a subterraneous course for some miles. After their exit from the hills, owing to the porous nature of the soil, their waters disappear, and only come to the surface some miles lower down. The same peculiarity has been noticed in the smaller rivers in the Eastern Dwárs attached to Goálpárá District, and in the Western Dwárs attached to Jalpáiguri (*Statistical Account of Bengal*, vol. x., Jalpáiguri District, pp. 224, 225). The Brahmaputra expands into marshes at several places. There are many fords across the smaller rivers, but the Brahmaputra and Bhairaví are not fordable at any time during the year. There are no important lakes, canals, or artificial watercourses in the District. The ascertained loss of life from drowning during the year 1870 was forty-seven.

USES TO WHICH THE WATER OF THE DISTRICT IS PUT.—The towns containing a population which gains its subsistence to a great extent by river traffic are Bishnáth, Tezpur, and Mangaldái, all situated on the right bank of the Brahmaputra. The principal traffic carried on is in tea, india-rubber, mustard-seed, and lac. No river or stream in the District is anywhere applied as a motive power for turning machinery; and as all the rivers are broad, slow, and shallow, except during the rains, there is very little likelihood of their being so utilised. The streams and watercourses are used for irrigation purposes in the tract along the foot of the hills, and in *mahál*s Burigumá, Chatgárí, Kháling, and Karápárá, where

the population consists almost entirely of Cácháris. In these Dwárs the crops are always good, and even in years of drought, the Deputy-Commissioner states that the harvest is never less than 75 per cent. of the usual abundant one. However scanty the rainfall, the cultivators can secure a good harvest by means of artificial irrigation, which in such a case they make use of to the utmost. In the remaining *mahálś*, forming the southern portion of the District, viz. Des Darrang, Chutiá, Chardwár, Naodwár, and Cháidwár, there is no lack of streams and watercourses which are equally available for the same purpose; but here the population consists almost entirely of Hindus, who will not take the trouble to utilise the means at their disposal, but would rather see their crops fail by drought. They depend entirely upon the local rainfall.

Fisheries.—Eighteen small fisheries are rented in the District, the fishing towns being Bishnáth, Tezpur, Chutiá, and Mangaldái. The revenue derived by Government from this source amounted to £121 in 1852, £329 in 1870, and £371 in 1875. The fisheries are sold by auction to the highest bidders. The Census Report returns the number of members of Hindu fishing and boating castes at 10,080, or 4·27 per cent. of the District population. The Muhammadans form only 5·9 per cent. of the population, and the fishermen of this religion would not materially add to the proportion given above. No rivers or marshes are embanked for purposes of reclamation, but two embankments have been constructed to prevent the waters of the Brahmaputra and Nonái from flooding the fields. The rivers and marshes are nowhere utilised as cane or reed producing grounds, nor is long-stemmed rice cultivated.

Lines of Drainage.—The surface water of the District is carried off by the numerous streams which rise in the hills beyond the northern boundary, and which run from north to south into the Brahmaputra.

Mineral Products.—No mines are worked in the District, but the Bhairaví river is said to yield gold dust of a superior quality. Gold-washing is also carried on in several other streams. Limestone of an inferior quality is found in the Barnadí; and travertine of a superior kind and in large quantities is procurable from the beds of the Nonái and Jia Dhaneswarí rivers, just beyond the British frontier. The travertine has been found to contain about 90 per cent. of pure lime. Coal is also found along the Bargang and Dikal rivers, but beyond the frontier. Even if it were not on

foreign territory, the Deputy-Commissioner reports that it would be impossible to profitably work the mines, owing to want of means of transport.

JUNGLE PRODUCTS.—A small quantity of lac is produced in Darrang, and a few Mikírs and Míris gain a subsistence by collecting and trading in jungle products, such as cane, cotton, etc. Very few people live by pasturing cattle in the forest.

FORESTS.—A small forest revenue is derived from royalties paid on timber cut in Government forests for boat-building, logs for house-building, or for other purposes. Six extensive forest reserves have been recently declared in Darrang District. They are as follow:—

(1) The Dwár Khaling forest reserve, consisting of 6242 acres, skirting the Bhután hills, and situated between the Nonái and Bholá *nadís.*

(2) The Balipárá forest reserve, comprising an estimated area of 44,800 acres or 70 square miles, and bounded as follows:—On the north by the line fixed by the British Boundary Commissioner, between the Aká hills and British territory, from the Mansirí river to the Bhoroli river; on the east by the Bhoroli river from the British frontier to the Mírí village, and a survey line west of this village; on the south by a survey line running east and west from the Mírí village to the Mansirí river; on the west, by the Mansirí river from the southern boundary to the British frontier on the north.

(3) The Bhomaraguri forest reserve, containing an estimated area of 386·7 acres, and bounded as follows:—On the north and west by the base of the Bhomaraguri hill; on the south by the river Brahmaputra; and on the west by a channel of the river Bhairaví.

(4) The Naodwár forest reserve, containing an area of 52,480 acres or 82 square miles, and bounded as follows.—On the north by the line fixed by the Boundary Commissioner between the Aká hills and British territory, from the Bhoroli river to the Bar Dikrái river; on the east and south by the Bar Dikrái river from its exit from the Aká hills to its junction with the Bhairaví river; on the west by the Bhoroli river from its junction with the Bar Dikrái up to the point of its exit from the Aká hills.

(5) The Garumári *sál* forest reserve, containing an area of 205·18 acres, and bounded as follows:—On the north by the southern boundary of a grant of waste land belonging to the Agra Bank; on

the east by a survey line running in a south-easterly direction from the south-east corner of the above grant, to the junction of a small stream with the Marâ Bhorolí; on the south by the Marâ Bhorolí, and a survey line running from the latter, and measuring 1255 feet in length, on the west by a survey line running due north from the south-western corner of the reserve to the southern boundary of the above-named grant of waste land, and measuring 8701 feet in length.

(6) The Chardwár rubber plantation, containing an area of 80 square miles, and bounded as follows:—On the north by the frontier line between Bhután and the Aká hills, and British territory, from the Belsorí river on the west to the Mansirí river on the east; on the east by the Mansirí river from the point where it enters British territory to a point situated about a mile from the confluence of the Kherkolá *kolí* with the Mansirí; on the south by a straight line running due west from the before-mentioned point on the Mansirí river, through the southern side of the Moran *pukrí* to a second point on the Dipotá *nadí*, thence up the latter stream about one mile to a third point, thence a straight line running due west from the third mentioned point on the Dipotá *nadí* to a fourth point on the Belsirí river; on the west by the Belsirí river from the fourth mentioned point upwards to the spot where it enters British territory.

The total amount of revenue realized in 1874-75 from the direct sale of timber, or from royalties on the sale of timber, amounted to £152, 6s. 0d. The rubber trees in the Chardwár caoutchouc reserve, and indeed in similar reserves in all other Assam Districts except the Gáro Hills, are not yet allowed to be tapped. But in the case of the scattered trees, this restriction cannot be enforced. Formerly, the purchase of rubber was a Government monopoly. The Assam Government used to lease out the right to purchase rubber from native collectors over large and loosely defined tracts. Nominally, the farm was only of the right to purchase rubber grown within revenue limits; but, practically, the farmer monopolized the right to purchase all rubber, whether collected on foreign territory or within our territory, but beyond revenue limits. This system was put a stop to in May 1872, chiefly for political reasons. In 1870, the right of collecting rubber in Darrang was leased for £142.

FERÆ NATURÆ.—Darrang swarms with elephants, tigers, rhinoceros, buffaloes, bison, deer of many kinds, bears, pigs, etc. These

wild animals inhabit the large wastes of reed and grass jungle, and occasionally do considerable harm to the crops. Since 1874-75, the District has been divided into seven *mahâls* or partitions, for the purpose of hunting elephants by means of stockades or *kheddás*. The right of elephant-hunting in these tracts is put up to auction and sold to the highest bidder. The lessee is only allowed to hunt for six months, viz. from 1st October to 31st March. In addition to his payment for the right to hunt, he has to pay a royalty of £10 for every animal captured; and the Government reserves to itself the right to purchase all elephants from the lessee which range from 6 to 7½ feet high for £60. The amount of revenue derived from this source, including royalty, during 1874-75 and 1875-76 was £307, 4s. 0d. The figures for the two years are given in a lump, as the tracts were leased for that period. Recent orders, however, have been issued that these hunting tracts are to have rest, and they will not be hunted again for a couple of years. The yearly cost of keeping down wild beasts amounted to about £50 in 1870, and to £172 in 1875. The increase is attributable to the higher rates of rewards now paid for the destruction of tigers and leopards. In 1870, the rewards paid for killing these animals were Rs. 5 (10s.) and Rs. 2. 8. 0 (5s.) respectively; but in 1873 the rewards were increased to Rs. 25 (£2, 10s. 0d.) for a tiger, and Rs. 5 (10s.) for a leopard. No rewards are given for snake-killing. In 1870 twenty-five deaths were reported to have been caused by wild beasts, and ten to have resulted from snake bites. Small game, such as florican, partridge, snipe, quail, wild duck, etc., exist in abundance. There is no trade carried on in wild-beasts' skins, and with the exception of the fisheries and elephant-hunting, the *feræ naturæ* are not made to contribute towards the wealth of the District.

POPULATION.—Prior to 1871-72, there had been no systematic attempt towards obtaining an accurate enumeration of the people. In 1840, Mr. Robinson, in his *Descriptive Account of Assam*, mentions the population of Darrang as numbering about 80,000 souls. In 1870, the Deputy-Commissioner estimated it at 202,179. During the year 1871-72, the first regular Census of the District disclosed a population of 236,009. A simultaneous enumeration [illegible] be effected, and the work was spread over the entire [illegible] November 1871. The agency employed was the same [illegible]n the other Assam Districts, described in my Statistical [illegible] of Kámrúp (*ante*, p. 26).

The results of the Census shewed a total population of 236,009 persons, living in 43,558 houses, and in 137 *mauzás* or collections of hamlets. The total area of the District was taken at 3413 square miles (the exact area, according to the recent survey, being 3418·26 square miles), showing the average density of the population to be 69 persons per square mile; average population of each *mauzá*, 1722; average number of inmates per house, 5·4. Respecting the completeness of the enumeration, the Deputy-Commissioner writes as follows:—'It is of course hopeless to expect accuracy in a Census where the enumeration has extended over fully a month, and that there are errors in consequence is highly probable. But it is believed that these errors are more of repetition than of omission, and that they are not frequent. The omissions will help to neutralise their effect in some degree.'

The table on the opposite page shows the distribution of the population according to Subdivisions and *thánás* or police circles. The averages have been taken from the Census Report.

Population classified according to Sex, Religion, and Age.—The total population of Darrang District consisted in 1872 of 122,837 males, and 113,172 females; total, 236,009. Proportion of males in total population, 52·03 per cent. Classified according to religion and age, the Census gives the following results:—Hindus—under twelve years of age, males 37,497, and females 35,535; total, 73,032. Above twelve years of age, males 77,645, and females 70,712; total, 148,357. Total of all ages—males 115,142, and females 106,247. Grand total of Hindus, 221,389, or 93·8 per cent. of the total District population. Proportion of males in total Hindus, 52·0 per cent. Muhammadans—under twelve years of age, males 2459, and females 2229; total, 4688. Above twelve years of age, males 4835, and females 4336; total, 9171. Total of all ages—males 7294, and females 6565. Grand total of Muhammadans, 13,859, or 5·9 per cent. of the total District population. Proportion of males in total Muhammadans, 52·6 per cent. Buddhists—under twelve years of age, males 56, and females 88; total, 144. Above twelve years of age, males 134, and females 119; total, 253. Total of all ages—males 190, and females 207. Grand total of Buddhists, 397, or ·2 per cent. of th[illegible] population. Proportion of males in total Buddhists, 48·[illegible] Christians—under twelve years of age, males 43, and fem[illegible]

[*Sentence continued on p*[illegible]

ABSTRACT OF POPULATION, ETC. OF EACH SUBDIVISION AND POLICE CIRCLE OF DARRANG DISTRICT, 1872.

Subdivision.	*Thánd* or Police Circle	Area in Square Miles.	Number of Villages, *Mauzás*, or Townships.	Number of Houses.	Total Population.	Averages according to the Census Officers.				
						Persons per Square Mile.	Villages, *Mauzás*, or Townships per Sq. Mile	Persons per Village, *Mauzá*, or Township	Houses per Square Mile	Persons per House.
SADR OR HEADQUARTERS SUBDIVISION,	Tezpur,	1,024	26	7,118	39,490	39	·03	1,519	7	5·5
	Chutiá,	1,069	14	2,953	18,611	26	02	1,329	5	6·3
	Gohpur,		8	1,891	9,668			1,209		5·1
	Subdivisional Total,	2,093	48	11,962	67,769	32	·02	1,412	6	5·6
MANGALDAI,	Kariápárá,	...	13	4,504	25,369	..	.	1,951	...	5·6
	Chatgárí,	..	19	5,872	33,297	...	..	1,752	..	5·7
	Mangaldai,	..	57	21,220	109,574	...	..	1,922	..	5·2
	Subdivisional Total,	1,320	89	31,596	168,240	127	·07	1,890	24	5·3
	DISTRICT TOTAL,	3,413[1]	137	43,558	236,009	69	·04	1,723	13	5·4

[1] This is the approximate area as taken for the purposes of the Census. The exact area, as ascertained by the Survey Officers, is 3418 26 square miles.

Sentence continued from page 110.]
total, 91. Above twelve years of age, males 193, and females 62, total, 165. Total of all ages—males 146, and females 110. Grand total, 256, or ·1 per cent. of the District population. Proportion of males in total Christians, 57·0 per cent. Other denominations not separately classified, consisting of aboriginal races and tribes professing primitive faith—under twelve years of age, males 12, and females 12; total. 24. Above twelve years of age, males 53, and females 31; total, 84. Total of all ages—males 65, and females 43. Grand total of 'others,' 108. Proportion of males in total 'others,' 60·2 per cent. Population of all religions—under twelve years of age, males 40,067, and females 37,912; total, 77,979. Above twelve years of age, males 82,770, and females 75,260; total, 158,030.

The percentage of children not exceeding twelve years of age in the population of different religions is returned in the Census Report as follows:—Hindus—male children 16·9, and female children 16·1 per cent.; proportion of children of both sexes, 33·0 per cent. of the total Hindu population. Muhammadans—male children, 17·7, and female children 16·1 per cent.; proportion of males of both sexes, 33·8 per cent. of the total Muhammadan population. Buddhists—male children 14·1, and female children 22·2 per cent.; proportion of children of both sexes, 36·3 per cent. of the total Buddhist population. Christians—male children 16·8, and female children 18·8 per cent.; proportion of children of both sexes, 35·6 per cent. of the total Christian population. Other denominations—male children 11·1, and female children 11·1 per cent.; proportion of children of both sexes, 22·2 per cent. of the total 'other' population. Population of all religions—male children 17·0, and female children 16·1 per cent.; proportion of children of both sexes, 33·1 per cent. of the total District population.

Infirm Population.—The number and proportion of insanes and of persons afflicted with certain other infirmities in Darrang District is thus returned in the Census Report:—Insanes—males 2, and females 2; total 4, or ·0017 per cent. of the population. Deaf and dumb—males 6, and females 1; total, 7, or ·0030 per cent. of the population. Blind—males 9; total, 9, or ·0038 per cent. of the population. Lepers—males 2; total, 2. The total number of male infirms amounts to 19, or ·0154 per cent. of the total male population; number of female infirms 3, or ·0026 per cent. of the total

female population. The total number of infirms of both sexes is 22, or ·0093 per cent. of the total District population.

ETHNICAL DIVISION OF THE PEOPLE.—The Census Report ethnically divides the population into the following eight classes:—Non-Asiatics, viz. Europeans, Americans, and Australians, 54; Eurasians, 4; Asiatics, other than natives of India and Burmah, viz. Bhutiás and Nepálís, 131; aboriginal tribes, 76,094; semi-Hinduized aborigines, 68,701; Hindu castes and people of Hindu origin, 77,165; Muhammadans, 13,859; Magh. 1.

I take the following details from Mr. C. F. Magrath's District Census Compilation. The list of Hindu and semi-Hinduized castes will be reproduced on a subsequent page, but arranged on a different principle, according to the rank they hold in local estimation.

NAME OF NATIONALITY, TRIBE, OR CASTE.	Number.
I.—NON-ASIATICS.	
European—	
English,	31
Irish,	4
Scotch,	9
Dane,	2
Swiss,	1
Total,	47
American,	6
Australasian,	1
TOTAL OF NON-ASIATICS,	54
II.—MIXED RACES.	
Eurasian,	4
III.—ASIATICS.	
A. Other than Natives of India and British Burmah.	
Bhutiá,	44
Nepálís,	87
Total,	131
B. Natives of India and British Burmah.	
1. *Aboriginal Tribes.*	
Bhar,	3
Bhumij,	134

NAME OF NATIONALITY, TRIBE, OR CASTE.	Number.
1. *Aboriginal Tribes—continued.*	
Daphlá,	263
Gáro,	10
Cáchárí,	62,214
Khásiá,	48
Kol,	122
Kukí,	1
Lálang,	2
Míkír,	510
Mírí,	2,048
Nat,	252
Morang,	19
Moriá,	13
Phariya,	1
Rábhá,	10,302
Santál,	51
Tháru,	23
Uráon,	78
Total,	76,094
2. *Semi-Hinduized Aboriginals.*	
Aham,	3,490
Bágdí,	85
Baheliyá,	11
Barí,	7
Baurí,	230
Bhuiyá,	822
Bind,	5
Chámár,	448
Chandál,	244

Name of Nationality, Tribe, or Caste.	Number.
2. Semi-Hinduized Aboriginals—continued.	
Chutiyá,	2,532
Dom,	8,023
Nadiyál,	246
Dosádh,	80
Ghási,	5
Hári,	1,502
Kaorá,	30
Karangá,	19
Khanná,	6
Khárwar,	35
Koch,	46,788
Mahlí,	3,724
Mal,	11
Mihtár,	18
Musáhar,	307
Pasí,	1
Rajwár,	32
Total,	68,701
3. Hindus.	
(i.) Superior Castes.	
Bráhman,	5,783
Rájput,	75
Total,	5,858
(ii.) Intermediate Castes.	
Baidyá,	16
Bhát,	16
Kayasth,	1,056
Total,	1,088
(iii.) Trading Castes.	
Agárwálá,	9
Gandhabanik,	2
Jaswár,	6
Khatrí,	71
Márwárí,	82
Oswál,	18
Sráwák,	10
Subarnabanik,	43
Total,	241
(iv.) Pastoral Castes.	
Goálá,	486
(v.) Castes engaged in preparing Cooked Food.	
Halwái,	21

Name of Nationality, Tribe, or Caste.	Number.
(vi.) Agricultural Castes.	
Badiyár,	282
Baráik,	20
Barui,	8
Bihiyá,	191
Boriá,	2,374
Chásá,	12
Hálá,	11
Kaibartta,	3,460
Kalitá,	16,998
Koeri,	216
Kurmí,	109
Málí,	11
Rái,	10
Shaloi,	1,112
Total,	24,814
(vii.) Castes engaged chiefly in Personal Service.	
Dhobí,	600
Hajjám,	26
Bej,	1,345
Kahár,	73
Total,	2,044
(viii.) Artisan Castes.	
Kámár (blacksmith),	82
Kánsárí (brazier),	98
Kumbhár (potter),	1,104
Hira (ditto),	1,868
Sankhárí (shell-cutter),	13
Sonár (goldsmith),	19
Sunrí (distiller),	387
Sutradhár (carpenter),	52
Telí (oilman),	400
Total,	4,023
(ix.) Weaver Castes.	
Júgí,	9,600
Kapálí,	108
Koshtá,	28
Katoní,	8,495
Kherí,	250
Tántí,	69
Total,	18,550

Name of Nationality, Tribe, or Caste	Number.
(x.) Labouring Castes.	
Alukhi,	49
Korá,	24
Madabhi,	787
Nuniyá,	58
Patiyál,	367
Total,	1,285
(xi.) Boating and Fishing Castes.	
Jaladhrí,	382
Jaliya,	67
Keut,	9,317
Máliá,	110
Muriyárí,	163
Patní,	28
Surahíyá,	11
Tior,	2
Total,	10,080
(xii.) Dancer, Musician, Beggar, and Vagabond Castes.	
Bájuar,	7
(xiii.) Persons enumerated by Nationality only.	
Hindustání,	23
Madrási,	25
Uriyá,	16
Total,	64
(xiv.) Persons of Unknown or Unspecified Castes,	7,931
Grand Total of Hindus,	76,492
4. *Persons of Hindu Origin not recognising Caste.*	
Vaishnav,	44
Buddhists,	425
Sanyásí,	6
Native Christians,	198
Total,	673
5. *Muhammadans.*	
Páthán,	7
Shaikh,	148
Unspecified,	13,704
Total,	13,859
6. *Burmese.*	
Magh,	1
Total of Natives of India	235,820
Total of Asiatics,	235,951
Grand Total,	236,009

Hill and Aboriginal Tribes.—A full description of the various hill tribes and aboriginal peoples in the country to the north of the Brahmaputra will be given in my Statistical Account of Lakhimpur District.

The few Daphlás and Bhutiás living in the District, consist merely of refugees from their own hills. An expedition against the Daphlás was undertaken in 1874-75, in consequence of repeated raids on British territory, and the carrying off of British subjects into slavery. The expedition was entirely successful, punishment was inflicted on the offending tribe, and the captives released. The Cácháris, Míkírs, and Míris are alike said to have originally come from the hills, but the Deputy-Commissioner states that this appears

to be mere conjecture. Their present occupation is that of agriculture; but while the Cácháris cultivate with the plough, the Mikírs and Míris merely follow a nomadic form of tillage with the hoe. A small colony of Mikírs emigrated from Nowgong into Darrang at the close of 1868. They live in separate villages by themselves, and engage in husbandry and boat-building.

HINDU CASTES.—The following is a list of 88 Hindu castes, or semi-aboriginal peoples now professing some form of Hinduism, arranged as far as possible in the order which they hold in local estimation, and showing their occupations, etc. The figures indicating the number of each caste are taken from Mr. C. F. Magrath's District Census Compilation:—(1) Bráhman; members of the priesthood; also employed as ministerial officers, clerks, etc.; 5783 in number. (2) Rájput; employed in military or police service, or as doorkeepers, messengers, etc.; 75 in number. (3) Khatrí; traders and merchants, who claim to belong to the Kshattriya or warrior caste of ancient India; 71 in number. (4) Káyasth; landholders, clerks, writers, etc.; 1056 in number. (5) Kalitá; the ancient priestly caste of Assam before the conversion of the Aham Rájás to Hinduism; they are now simply agriculturists, and the Census Report returns their number at 16,998. (6) Bhát; heralds and genealogists; they claim to be fallen Bráhmans, and wear the sacred thread of Bráhmanhood, but their title to the rank is denied; 16 in number. (7) Baidyá; physicians; 16 in number. (8) Márwárí or Kayá; up-country traders and merchants; 82 in number. (9) Agárwálá; also a caste of up-country traders and merchants; 9 in number. (10) Sráwák; Jain traders, but returned as a Hindu caste in the Census Report; 10 in number. (11) Gandhabanik; grocers and spice dealers; also general merchants; 2 in number. (12) Jaswár; traders; 6 in number. (13) Oswál; merchants; 18 in number. (14) Nápit or Hajjám; barbers; 26 in number. (15) Bej; the common name in Assam for the barber caste; 1345 in number. (16) Kámár; blacksmiths; 82 in number. (17) Kumbhár; potters; 1104 in number. (18) Hirá; a branch of the potter caste; 1868 in number. (19) Kánsárí; braziers, coppersmiths, and workers in bell metal; 98 in number. (20) Goálá; cowherds, milkmen, etc.; the pastoral caste of Bengal; 486 in number. (21) Subarnabanik; jewellers and bankers; 43 in number. (22) Sonár; gold and silver smiths; 19 in number. (23) Sankhárí; makers of shell bracelets; 13 in number. (24) Kahár;

an up-country caste, employed as palanquin bearers and as domestic servants in respectable families; 73 in number. (25) Sutradhár; carpenters; 52 in number. (26) Telí; oil-pressers and sellers; 400 in number. (27) Dhobí; washermen; 600 in number. (28) Nadiyál; a section of the low caste of Doms, who lay claim to high purity; 246 in number. (29) Baruí; growers of betel leaf; 8 in number. (30) Málí; gardeners and flower-sellers; 11 in number. The following eleven (31 to 41) are all cultivating castes:—(31) Ďadiyár; 282 in number. (32) Barúik; 20 in number. (33) Bihiyá; 191 in number. (34) Boriá; 2374 in number. (35) Chásá; 12 in number. (36) Hálá; 11 in number. (37) Kaibartta; 3460 in number. (38) Koerí; 216 in number. (39) Kurmí; 109 in number. (40) Rái; 10 in number; and (41) Shaloi; 1112 in number. (42) Halwái; confectioners and sweetmeat makers; 21 in number. (43) Koch; descendants of the once dominant class, now principally agriculturists; 46,788 in number. (44) Ahom; descendants of the last native rulers of Assam; now principally agriculturists; 3490 in number. (45) Júgí; weavers; 9600 in number. (46) Katoní; weavers; 8495 in number. (47) Suri or Sunrí; wine-sellers or distillers; 387 in number. (48) Korá; diggers and earthworkers; 24 in number. (49) Nuniyá; salt-makers; 58 in number. (50) Tántí; weavers; 69 in number. (51) Kapálí; cotton spinners; 108 in number. (52) Alukhi; labourers; 49 in number. (53) Koshtá; jute spinners and weavers; 28 in number. (54) Kherí; weavers; 250 in number. (55) Madashi; labourers; 787 in number. (56) Patiyál; labourers; 367 in number. The following eight comprise the fishing and boating castes:—(57) Jaladhár; 382 in number. (58) Jaliyá; 67 in number. (59) Keut; 9317 in number. (60) Málá; 110 in number. (61) Muríyárí; 163 in number. (62) Patuní; 28 in number. (63) Surahíyá; 11 in number; and (64) Tiór; 2 in number. (65) Bájuar; drummers and musicians; 7 in number.

The following twenty-three are all semi-aboriginal low castes, and form the very lowest classes of the Hindu community:—(66) Bágdí; labourers and cultivators; 85 in number. (67) Baheliyá; labourers and cultivators; 11 in number. (68) Barí; labourers and cultivators; 7 in number. (69) Baurí; labourers and cultivators; 230 in number. (70) Bhuiyá; fortune-tellers, sellers of petty trinkets at fairs, etc.; 822 in number. (71) Bind; labourers and cultivators; 5 in number. (72) Chámár; shoemakers, leather

dealers, and skinners; 448 in number. (73) Chandál; labourers, cultivators, and fishermen; 244 in number. (74) Chutiá; cultivators; 2532 in number. (75) Dom; fishermen, basket makers, and cultivators; 8023 in number. (76) Dosádh; labourers, cultivators, and swineherds; 80 in number. (77) Ghásí; labourers and cultivators; 5 in number. (78) Hárí; sweepers and swineherds; 1502 in number. (79) Kaorá; swineherds; 30 in number. (80) Karangá; labourers and cultivators; 19 in number. (81) Khairá; labourers and cultivators; 6 in number. (82) Khárwár; labourers and cultivators; 35 in number. (83) Mahílí; labourers and cultivators; 3724 in number. (84) Mál; snake-charmers; 11 in number. (85) Mihtár; sweepers; 18 in number. (86) Musáhar; labourers and cultivators; 307 in number. (87) Pásí; toddy makers; 1 in number. (88) Rájwár; labourers and cultivators; 32 in number.

Religious Division of the People.—The population consists of Hindus and Muhammadans, with a very small sprinkling of Buddhists, Christians, and aboriginal tribes still retaining their primitive forms of faith. As already stated, the population of Darrang District, as ascertained by the Census, amounts to 236,009 souls—namely, 122,837 males, and 113,172 females. Of these, the Hindus (as loosely grouped together for religious purposes) number 115,142 males, and 106,247 females; total, 221,389, or 93·8 per cent. of the District population. Proportion of males in total Hindus, 52·0 per cent. In 1872 a branch of the Bráhma Samáj, or theistic sect of Hindus, was established in the District, and a meeting-house built. The members of the sect, however, are nearly all immigrant Bengalís, being, with very few exceptions, ministerial officers attached to the courts. The Samáj has not effected any important settlement among either the urban or rural population. No separate return is given of the Bráhma Samáj followers, and in the Census Report they are classed with ordinary Hindus. The Muhammadan population consists of 7294 males, and 6565 females; total, 13,859, or 5·9 per cent. of the District population. Proportion of males in total Musalmáns, 52·6 per cent. The Deputy-Commissioner states that, generally speaking, the Muhammadan population is comparatively well off, although the religion of Islám has now ceased to make any further progress in the District, and no new sects are springing up among the Muhammadans. The Buddhists number 190 males and 207 females; total, 397, or ·2 per cent. of the District population.

Proportion of males in total Buddhists, 48·0 per cent. The Christian community consists of 146 males, and 110 females; total, 256, or ·1 per cent. of the District population. Proportion of males in total Christians, 57 per cent. Deducting 58 as the number of European and Eurasian Christians, there remains a balance of 198 as representing the total native Christian population. At Benghari in Burigomá Dwár, in Mangaldái Subdivision, a masonry church has been built by the Church of England, for the use of the Cáchárí converts. The majority of the converts are agriculturists, the remainder being employed as domestic servants to the European residents, or as *pandits* in the mission schools. A special grant of £180 a year is made to the Church of England Mission at Tezpur, for establishing village schools among the Cáchárí population; and from this fund the missionaries also maintain a normal school at Tezpur to send out trained *pandits* for their schools. The native Christian community as a class is said to be tolerably well off. The remaining population consists of members of other denominations not separately returned in the Census Report according to religion (aboriginal tribes, etc.). Their total number is given as follows:—males 65, and females 43; total, 108.

DIVISION OF THE PEOPLE INTO TOWN AND COUNTRY.—The population of Darrang, as of all the other Districts of Assam, is entirely rural, and the people do not evince any tendency to gather together into permanent seats of industry or commerce. The largest and most important town in the District is Tezpur, which, according to the Census Report, contained in 1872 a total population of 2139 souls. The District Census Compilation returns the number of *mauzás* (or collections of villages) as follows:—*Sadr* or Headquarters Subdivision—5 containing less than two hundred inhabitants; 8 with from two to five hundred; 6 with from five hundred to a thousand; 14 with from one to two thousand; 10 with from two to three thousand; 4 with from three to four thousand; and 1 with from four to five thousand: total, 48. Mangaldái Subdivision—6 with from two to five hundred inhabitants; 22 with from five hundred to a thousand; 25 with from one to two thousand; 20 with from two to three thousand; 9 with from three to four thousand; 4 with from four to five thousand; 2 with from five to six thousand; and 1 with from six to ten thousand: total, 89. Total for the District—5 with less than two hundred inhabitants; 14 with from two to five hundred; 28 with from five hundred to a thousand; 39 with

from one to two thousand; 30 with from two to three thousand; 13 with from three to four thousand; 5 with from four to five thousand; 2 with from five to six thousand; and 1 with from six to ten thousand: grand total, 137. Although in the above statement several *mauzás* are returned as containing from three to ten thousand inhabitants each, these *mauzás* are not each separate villages, but clusters of two or more adjacent villages, grouped together for fiscal purposes. As stated above, only one town contains a population exceeding two thousand souls.

Towns: Tezpur Town, the administrative Headquarters and most important place in the District, is situated near the north or right bank of the Brahmaputra river, in 26° 37′ 20″ north latitude, and 92° 50′ 30″ east longitude. It contained a population in 1872, according to the Census Report, of 2139 souls. The town stands on a plain between two ranges of low hills, at an elevation of 278 feet above sea-level. Most of the houses of the European residents are situated on these hills. The town has been greatly improved of late years. In the *bázár*, where formerly only thatch-roofed huts were to be found, large masonry shops with tiled or corrugated-iron roofs have now taken their place, and in the course of a short time no thatch roofed house will be left. Around the present court-house there are lying at the present day many carved stones and pillars, indicative of its having been the site of a palace in ancient times. Tradition assigns it as the prison of Ukhá, daughter of Bán Rájá, or 'he of the thousand arms,' whose fortress was at Bhálukpang, situated on the confines of British territory. The ruins of the palace are still in existence, although covered with dense and impenetrable jungle. A description of the place, and of the traditional battles fought here between Krishna and Bán Rájá, will be found in the Hindu poem of the Prem Ságar. Mr. Robinson, in his *Descriptive Account of Assam*, states: 'The inhabitants assert that Bán Rájá was a demi-god, sixth in direct descent from Bráhma. They add that his dominions were situated on the banks of the Nermada (*qy.*) river; that he journeyed into Kámrúp, Chardwár, and other parts of Assam, and was the first person who introduced the worship of Mahádeo or Siva into this part of India.' The ancient name of Tezpur was Sonitpur, or field of blood; and about half a mile to the west of the station is a swamp called the Tezpur *bil*, which is believed to have been the field of the mythical contest

between Krishna and Pán Rájá. The small hillocks on which most of the houses of the European residents are built, are asserted to have been volcanoes which emitted fire in order to keep out Krishna and his invading army, and which were quenched by him; but there is nothing whatever to bear out the supposition of volcanic origin.

The following paragraphs respecting the ruins of ancient Hindu temples in the vicinity of Tezpur are quoted from a paper by Captain Westmacott, originally published in *The Journal of the Asiatic Society of Bengal*, No. 40, and reprinted in Mr. Robinson's *Assam*:—'The first temple I examined appeared to have faced the north, and to have been provided with a portico supported on three columns of sixteen sides; each shaft, not including the plinth—a pedestal which stands four feet above the ground—measured eight feet high, and five and a half in girth, and was wrought from a single block of fine granite. The shafts have sculptured capitals, while the surbases take the form of an octagon, and the plinths are circular at top, and spread into four feet, making a sort of cross that measured four and three-quarter feet each way. These gigantic stones, with the fragments of a fourth, each hewn from a single block fourteen feet long, and cut into five irregular sides, of which the total showed a circumference of eight feet, seemed to have formed the entablature of the entrance porch, which I judged to have been fifty-six feet long. The frieze has three tiers of carving in basso relievo, representing scrolls of flowers. The apertures, in which iron rivets were introduced, can still be distinctly traced, and it is evident that no cement was employed to unite the materials. The other ruins were too much shattered and dispersed to enable me to conjecture the form of the temple. From a great portion of the surrounding works being in an unfinished state, it affords the presumption that the architect must have met with some unlooked-for interruption; and that this, and the other buildings, were overthrown at the same period by some hostile power opposed to the propagation of Hinduism, assisted perhaps, subsequently, by a convulsion of nature. Had time been the sole agent in overthrowing these structures, it is but fair to suppose, from the great solidity of the materials, that the ruin would have been less complete, and that the fragments would have lain in a narrower compass. The destruction of the temples at this place is ascribed by some to Kala Pahár, the general of Suláiman, King of Bengal, at whose door the Assamese lay

all the sacrilege and mischief that has been consummated in the Province.

'From their massive proportions, and the carving and ornaments being so much worn by time and exposure, the fanes are evidently the work of a remote era; I sought in vain for an inscription, and neither the priests of the District, nor the ancient families whom I consulted, could assist my researches, or point, with any approximation to accuracy, to the date of their origin.

'Unconnected with the first temple, and retired some yards deeper in the wood, or rather grove of trees which was in likelihood planted by the priests who ministered at the temples, I found the ruins of six or seven other enormous structures of granite, broken into thousands of fragments, and dispersed over the ground in the same extraordinary manner as those already described. Altars of gigantic proportions were among the most remarkable objects; one of these, measuring upwards of six feet each way and eighteen inches thick, was elevated from seven to eight feet above the level of the plain, and approached on each side by layers of stone disposed in the form of steps. It was hewn from a single block of granite; underneath was a sort of cavern; the top had holes for iron links, and a receptacle to receive flowers and water to bedew the Nandi, or sacred bull of Siva, who was placed, my informants imagined, on the brink of the reservoir. Six or eight other altars, one of them making a square of forty-six feet and eighteen inches thick, are to be seen in other parts of the ruins; and several square blocks, each measuring from twenty to thirty feet, concave in the centre, and sculptured in imitation of circlets of flowers, must have formed the *bedi* or altar-piece of Siva, as there is a seat for the *linga*, or symbol of the deity, in the middle of each.

'The ruins are partly encompassed by walls, which extend in so many directions that it is scarcely possible to guess at the purpose of the architect. The walls have their foundations laid very deep in the earth. They are in an unfinished state, and were evidently constructed at a period long subsequent to the temples; they are built of massive blocks of cut stone, sometimes disposed in a double row, and exhibit a good deal of carving. The stones are of various shapes, and rise three or four feet from the ground, and were all intended to be united by bands of iron. The entrance of the principal enclosures appears to have been from the south, where lie some pedestals and three or four wedge-shaped stones, about

feet long and three broad, of a flattened pentagonal shape, intended, I presume, to have formed the voussoirs of an arch; the middle of the key-stone is decorated with a handsome diadem or plumed tiara.

'A little to the north of the wood, buried in a forest of reeds, I discovered a very interesting fragment; this was a solid mass of granite, of a much finer grain than the kind used in the temples, measuring ten and a half feet in length, two and three-quarters in breadth, and two in depth. On this were sculptured, in very high relief, eighteen figures of gods, partially mutilated, but generally in a good state of preservation.

'Near the images are nine square pedestals of large dimensions, with three carved feet, which must have been intended to give support to as many columns; of these several have almost disappeared in the earth, and it is probable that others are lost altogether. It shows, at all events, that the design of the temple must have been projected on a large scale. The pedestals do not appear to have been moved from the spot where they were originally carved; and they are so little impaired by time and exposure to the elements, that I feel assured they are of modern date compared with the buildings in the plantations and on the adjacent plain. They were, indeed, as fresh to look at as if but recently executed by the mason's chisel. Vast fragments of the epistylium and frieze, carved with beaded drapery, also lie half-buried in the soil.

'In the south-west angle of the Purá plains, there is another curious remnant of sculpture, also wrought from a single mass of granite, upwards of ten feet long and two and a half thick at the middle. It appears to have formed the side of a gate, and has a band of carving three inches broad on each side, showing in relief, elephants, tigers, deer, rams, cattle, and swans, encircled by scrolls of flowers.

'No quarries were discovered to indicate that the stones were disembowelled from the hills; but quantities of chips were seen in places; and once I came upon pillars and altars in an unfinished state, shaped from blocks of granite, on the surface of the earth. There seems no question that all the material employed on the fabrics was similarly procured from the masses of rock that cover the hills in great abundance. Once or twice only I fell in with well-burnt bricks; they were smooth and thin, of rather a large size, but not badly shaped. Great part of these extensive ruins are

buried or have sunk into the earth, and they cover altogether about four or five acres of land.

'I have been thus particular in noticing them, because there are not, so far as I know, any architectural remains in Assam that can challenge a comparison with them for durability of material and magnitude of design; and it is certain, from the prodigious number of ruinous and deserted temples, all of which appear to be dedicated to Siva, lying within the circuit of a few miles of Purá (I discovered twelve or fifteen in as many days on the hills and high-lands at their feet), that this spot must have been the capital of a sovereign prince, or a principal seat of the Hindu religion, enjoying a large share of prosperity at some remote period.'

MANGÁLDAI, the Headquarters of the Subdivision of the same name, is the second most important place in the District. It is situated on the right bank of the Brahmaputra, about fifty miles west of Tezpur, and contains a population, as returned by the Census of 1872, of 585 souls. As at the *sadr* station, improvements are being carried out in the town; and substantial masonry buildings with tiled or corrugated-iron roofs are rapidly replacing the old thatched-roof wooden buildings.

OTHER TOWNS: Bishnáth or Biswanáth is the next town of importance. It is situated on the right bank of the Brahmaputra, about twenty-six miles east of Tezpur. The town is situated on a perfectly level plateau several feet above the surrounding country. No return of the population exists. Hawála Mohanpur, situated about two miles from the Subdivisional town of Mangaldái, is a place of some note as being the residence of several members of the Darrang Rájá's family. Nalbárí, situated twenty miles north of Mangaldái, contains the *golás* or store depots of several Márwárí merchants, who do a good deal of trade by barter with the Cáchárí population. Kurnágáon, situated in the extreme south-west of the District, opposite Gauhátí, may be also mentioned as a place of some importance. The residents are nearly all respectable persons of the Káyasth caste, and followers of the younger Dihing Gosáin, who resides here.

MATERIAL CONDITION OF THE PEOPLE.—Generally speaking, the people are well off. Their wants are few, their lands are held on easy terms and are re-settled annually. The profits arising from an acre of land are estimated at Rs. 4 or 8s. a year, the average rent being only 10 *ánnás* a *bighá*, or 3s. 9d. an acre. The ordinary

food of the people consists of rice, vegetables, and split-peas. The expenses of a small-shopkeeper's household, composed of man and wife and three children, if everything had to be purchased in the *bázár*, would be about Rs. 12 or £1, 4s. 0d. a month. The building materials are bamboo, grass, reeds, and cane. The dress worn by the peasants is poor and scanty.

AGRICULTURE.—Rice forms the staple crop of Darrang, but its cultivation has decreased considerably since 1866. In that year 214,704 acres were returned as under rice; in 1870 the area had fallen to 211,023 acres; and in 1875 to 182,172 acres. In the two latter years, moreover, the area under rice included 9942 acres in Chardwár, which tract did not belong to Darrang District in 1866, making a total decrease of rice cultivation during the ten years of 41,474 acres. During the fifteen years previous to 1866, on the other hand, the increase in rice-land had been very considerable, having risen from 145,109 acres in 1850 to 214,704 in 1866.

DIFFERENT STAGES OF RICE CULTIVATION.—Seed paddy is called *katiyá dhán;* the best paddy is selected for seed, and is kept in a receptacle lined with paddy straw, called a *tom.* At the season for sowing, it is submerged in water for three days, when it is again taken into store, and the *tom* opened, but the contents are not taken out. It is thus kept till the seed begins to germinate, which occurs in the course of about two days. It is then called *gajá katiyá,* and is planted in a nursery, called *katiyá talí.* When transplanted from the nursery to the field, it is first called *káchhi roá.* After about three days, the colour darkens, showing that the plant has again taken root and begun to grow; at this stage it is called *hojál dharú roá,* and the name does not again change till the plant reaches its full height, when it is called *mani loá roá.* The ear then begins to form, and in its earliest stage it is known as *gerhuá roá,* afterwards changing to *phuleri dhán* when flowering begins. The ear now appears, and is called *thok;* when the ears are soft, the plant is called *dhán dudhari;* when the grains form, it is called *cháuláli dhán;* when half ripe, *kal paká dhán;* and when ripe, *paká dhán.* The reaped paddy left in the field to dry is called *muthi* and *gachhi dhán;* when collected into loads for removal, each half-load is a *dángari,* the whole load being termed a *bhar.* It is then taken to the storehouse (*bharál*) and stacked inside, the stack being called *záp,* and is there kept stored till required for threshing. From the time of the plant being cut till it is threshed, it is called *gachhi*

dhán; after threshing, *guti dhán.* In husking, one of two processes is followed. Either the paddy is wetted and heated till the husk splits, when it is spread on a clean place in the yard, and further dried in the sun; it is then called *sijuá sukan dhán;* it is now husked, and the rice is called *paraliá ukhua chául.* The husk is called *bákli* or *tus.* The other process is to dry the paddy in the sun only, and then husk it in the usual manner, when the rice becomes *paraliá arái chául.* In this process, however, if the paddy is either not dried enough or dried too much, the rice will break in the course of husking. In both of these methods, part of the husk is left behind; and when this has been removed the rice is called *nikú chául* or *karú chául,* and after being washed, *dhoá chául.* It is then ready for cooking. Boiled rice is called *bhát.*

THE DIFFERENT PREPARATIONS MADE FROM PADDY OR RICE are as follow:—(1) *Akhai;* a quantity of paddy is placed in an iron pan (*karái*), which is kept out in the dew during the night, and inside the house during the day-time, for three nights and days. A quantity of sand is then heated in a pan, and the paddy is sprinkled upon it and splits at once. The grain is then separated from the sand, and the preparation is completed by the removal of the husk. It is sold at the rate of 2 *ánnás* per *ser,* or 1½d. per pound. (2) *Chirá,* which is made from paddy in two ways. One is to immerse the paddy in water in a cooking vessel, and to place it over the fire till the hand cannot well bear the heat of the water. It is then removed from the fire and allowed to stand till next morning, when the water is drained off. The paddy is then parched and afterwards pounded, when the husk is separated from the grain by winnowing. The other method is to keep the paddy out in the dew for three nights, and afterwards for one night immersed in cold water. The following morning the water is drained off, and after being dried, the grain is powdered and the husk separated from it by winnowing. Both descriptions of *chirá* sell at the rate of 2 *ánnás* per *ser,* or 1½d. per pound; but that made in the latter method is preferred. (3) *Pithúguri* is made from cleaned rice, which is first immersed in water for about three hours till the grain softens, and afterwards dried and pounded. It is eaten with molasses and plantains, or with water only. The price of it is about an *ánná* a *ser,* or ¾d. a pound. (4) *Pithá purá* is made from *pithúguri.* The *pithúguri* is mixed with molasses and water, and kneaded together;

it is then wrapped in a plantain leaf and baked in the fire. (5) *Bhájá pithá* is made in the same way, except that the preparation, instead of being baked in the fire, is fried in oil. It sells at the rate of 2 *ánnás* per *ser*, or 1½d. per pound. (6) *Chungá-diá-pithá* is made by filling a piece of bamboo with *pitháguri*, and placing it in the fire with the ends of the bamboo closed. The substance inside soon hardens, and the bamboo is broken to obtain the contents; price, an *ánná* a *ser*, or ¾d. a pound. (7) *Sijuá-pithá* is made by boiling *pitháguri* in water till the water evaporates; it is then left till cold, and eaten with milk, molasses, and plantains. (8) *Kholá chapariá pithá* is made by placing a quantity of *pitháguri* in an iron pan which has been previously heated, and mixing it with molasses; the mixture is then taken out and rolled about till it hardens; price, an *ánná* a *ser*, or ¾d. a pound. (9) *Karái:* paddy is first warmed in water, and after being removed from the fire is allowed to stand all night. In the morning it is again boiled, the water drained off, and the paddy dried and husked. The rice is again immersed in water at night, which is drained off in the morning; the grain is then parched and pounded, and eaten with milk, molasses, and plantains; price, 2 *ánnás* a *ser*, or 1½d. a pound. (10) *Kánji;* boiled rice allowed to remain in the water in which it was cooked for three days until it turns sour. (11) *Mad*, a fermented liquor made from rice, and sold at the rate of 1 *ánná* or 1½d. a quart bottle. (12) *Phatiká*, a distilled spirit made from *mad*, and sold at the rate of about 1s. the quart bottle.

AREA.—The first professional survey of the District was made in 1845, but at that time the uncultivated tracts along the foot of the Himálayas were not measured. A subsequent thorough re-survey was conducted between the years 1871 and 1875, when the total area of the District was returned at 3418·26 square miles, including 269 square miles of river (Brahmaputra) area. The table on the following page gives the total area of the District according to the Subdivisions and *mahál*s or *parganás*. On a subsequent page the figures will be repeated in greater detail, showing the area, etc. of each separate *mauzá*.

AREA, ETC. OF EACH SUBDIVISION AND FISCAL DIV
DARRANG DISTRICT, 1875.

Name of Division.	Name of *Mahál* or *Dwár*.	Number of *Mauzás*.	*Mauzá* Area.	River Area.	
			Acres.	Acres.	
TEZPUR HEAD-QUARTERS SUBDIVISION.	Chardwár,	15	619,082·25	98,603·90	
	Chaidwár,	5	266,688·62	30,232·55	
	Naodwár,	12	342,631·19	33,409·88	
Total of Tezpur Subdivision,	Headquarters . . .	32	1,228,402·06	162,246·33	1,390,64
MANGALDAI SUBDIVISION.	Burigumá,	5	39,445·29	...	39,445·2
	Chatgárí,	7	27,902·12	...	27,902·
	Chutiá,	2	95,090·02	39,296·86	134,386·
	Desh Darrang,	51	271,922·50	81,223·47	353,145·
	Khaling,	2	123,910·39	...	123,91C
	Káriápára,	12	118,251·79	...	118,25
Total of Mangaldái Subdivision,		79	676,522·11	120,520·33	797,04
Grand Total of District, .		111	1,904,924·17	282,766·66	2,187,6

CULTIVATED AREA.—The approximate area under d
in 1874-75, and the total out-turn of produce, is retu
the Deputy-Commissioner as follows :—

AREA UNDER DIFFERENT CROPS IN DARRANG DIS
WITH TOTAL ESTIMATED OUT-TURN.

Name of Crop.	Cultivated Are in Acres.	
Rice, ...	182,172	2,038,092
Mustard, ...	3,644	40,084
Sugar-cane, ...	1,126	12,386
Cotton, ...	850	2,550
Mág, ...	955	*not known.*
Tobacco, ...	252	3,024
Kalái, ...	1,828	7,312
Til, ...	116	1,276
Jute, ...	184	368
Tea, ...	7,127	22,323
Total, . .	198,254	2,127,415

OUT-TURN OF CROPS.—The average yield of rice land is returned by the Deputy-Commissioner at 7½ *maunds* of paddy per *bighá*, or about 16½ hundredweights per acre, either of *sáli* paddy grown on moist lands, or *áus* paddy cultivated on uplands. Of the two

varieties, the *sáli* rice is the more valuable, and forms the main crop. *Aus* land, however, is made to yield a second or winter crop of oil-seeds or pulses. The Deputy-Commissioner, in 1871, estimated the total value of the rice crop of the District to amount to £407,295; of oil-seeds, £15,273; and of pulses, £2795: total, £425,363. *Rupit* or moist lands can be cultivated with *sáli* rice, and cropped every year, but not so the uplands, which require periodical fallows. Taking the five years preceding 1871, the Deputy-Commissioner returned the estimated out-turn and value of the produce of each of these classes of land as follows:—*Rupit* or moist land produced an average annual crop of *sáli* rice of 2,520,516 *maunds*, or 2,357,877 hundredweights, valued at a rupee a *maund*, or £322,051; and *pharinghati* or uplands, a crop of *áus* rice, together with a second crop of pulses or oil-seeds, of 783,354 *maunds*, or 573,527 hundredweights, of the total value of £78,335.

RATES OF RENT.—The rates of rent in Darrang District, from the time of the occupation of the country by the British up to 1868, were fixed at 5 *ánnás* a *bighá*, or 1s. 10½d. an acre, for *rupit* land, and 4 *ánnás* a *bighá*, or 1s. 6d. an acre, for *pharingháti* and *bastú*, or homestead and garden land. In 1868, however, the rates for the two first descriptions of land were doubled, and that for homestead and garden land quadrupled. The rents of the different varieties of land, therefore, now stand as follow:—*Bastú* land, 1 rupee per *bighá*, or 6s. an acre; *rupit*, 10 *ánnás* a *bighá*, or 3s. 9d. an acre; and *pharingháti*, 8 *ánnás* a *bighá*, or 3s. an acre. To show the terms on which lands were held in the olden time, I take the following extract from Mr. Robinson's *Account of Assam*, p. 200:—'In Assam, however, not only the land but the subject was the property of the State; and all males, except slaves and those appropriated to religious institutions or granted to priests, were obliged to render service to the Rájá, for the support and maintenance of himself, his officers, and his kingdom. These individuals were denominated *páiks*, and were usually divided into clans or squads, under the general name of *khels* or *mels*. One division of these *khels* was devoted entirely to the service of the Gohains or members of the Supreme Council; another division rendered its services to the members of the royal family, and was placed under the immediate control of certain subordinate officers called *phukans*; whilst the third, and by far the largest division, contributed to the support of the Rájá's household and the officers of his personal

train, as well as performed all the necessary offices of the State. In one or other of these clans all the inhabitants, from sixteen years old and upwards, were enlisted. . . . As a remuneration for his services to the State, each *páik* was entitled to two *purás* (about two and a half acres) of the best description of rice land, rent-free, or an equivalent portion of inferior lands. In the event however, of his services not being required, each *páik* was liable to a capitation tax of Rs. 2 or Rs. 3, or four or six shillings. The *páiks* had their regular appointed officers over hundreds and over thousands. The whole *páik* population was under as rigid discipline as a regular army; and, when occasion required it, every man was obliged to take the field. . . . Three or four *páiks* formed a *gôt*, and whilst one of the members of a *gôt* was absent on service, the others were employed in cultivating the lands allotted to them. . . . The principle adopted by the State was, that as every *rayat* above a certain age was liable to personal service, or to a commutation thereof in money, he was on his part entitled to a certain quantity of land for his maintenance. It was therefore ordained that each *rayat*, on coming of age, should, on demanding it, be invested with his set portion of land. If it so happened that in the village to which the individual belonged there was no fallow land, his share was made up by curtailing a portion of the lands that had been in any way acquired by others in excess of the legal portion. In process of time and in periods of tranquillity, as the village population increased, even portions of the legal share had to be abandoned in some villages, whatever might be the quantity of wastes in other villages. This practice, as might have been expected, led to much oppression. . . . In addition to their quota of *páik* lands, the *páiks* were allowed lands for their houses and villages, which were not liable to taxation, and which were considered hereditary. . . . All lands in excess of the allotted portion of the *páiks*, were rented out at a low rate to any individual offering to cultivate them. . . . A source of fraudulent evasion of the *páik* tax grew out of the exemption of slaves and bondsmen from service to the State. The great officers generally possessed estates which had originally been granted from wastes, and which were cultivated by their slaves and servants; but these were exempt from taxation. *Rayats*, to save themselves from service, constantly took refuge on these estates, and passed themselves off as slaves, but the frequent consequence was that their

offspring in the second or third generation were considered as actual slaves. The original revenues drawn from the *páiks* took, as already stated, the form of personal service; but in process of time, as money became more an object to the State than servitude, a land-tax began gradually to be introduced.'

Position of the Cultivators.—The present comfortable condition of the peasantry of Assam affords a striking contrast to the miseries they endured under native rule, and from which they were relieved by the expulsion of the Burmese in 1825. At the present day, a laborious and skilful husbandman in Darrang is able to cultivate twelve *bighás* or four acres of *sálí* rice, four *bighás* or an acre and a quarter of mustard-seed, a similar area under pulses, and a *bighá* or about a third of an acre each of sugar-cane and vegetables. Twenty *bighás*, or say seven acres, would make a comfortable, fair-sized holding for a cultivator; a small one would consist of about nine *bighás* or three acres of moist, and about one and a half *bighás* or half an acre of dry land. An ordinary pair of bullocks can cultivate from sixteen to eighteen *bighás*, or from five and a half to six acres of land. A farm of fifteen *bighás*, or five acres, would not make a man as well off as a retail shopkeeper, but would enable him to live as well as would a money wage of 8 or 16s. a month. All the cultivators hold their land direct from Government; their tenure is permanent and transferable, and subject to a moderate rent, which is liable to enhancement from time to time. There are a few exceptions in the case of *lákhiráj* grants, or lands held either rent-free or at a very low rental. The peasantry, as a class, are not in debt; and the Deputy-Commissioner estimates that a common cultivator (not having to buy at *bázár* rates) could support a middling-sized family on about Rs. 5. 8. 0 or 11s. per month.

The Domestic Animals of Darrang are elephants, ponies, buffaloes, horned cattle, goats, pigs, fowls, ducks, geese, and pigeons. Buffaloes and bullocks are the only animals used in agriculture. Buffaloes and horned cattle are not generally eaten, but all the others mentioned above are used for food. An ordinary cow is worth from Rs. 7 to Rs. 10, or from 14s. to £1; a pair of oxen from Rs. 30 to Rs. 40, or £3 to £4; a male buffalo, Rs. 40 or £4; a female buffalo from Rs. 80 to Rs. 100, or £8 to £10; a he-goat six months old, from Rs. 2 to Rs. 2. 8. 0, or 4s. to 5s.; a she ditto, from R. 1 to Rs. 1. 8. 0, or 2s. to 3s.; a goat in

full milk, Rs. 5 or 10s.; a gelding goat of four years old, from Rs. 5 to Rs. 6, or 10s. to 12s.; a he-goat of four years old, Rs. 4 or 8s.; a pig, two years old, Rs. 5 or 10s.

THE AGRICULTURAL IMPLEMENTS required for the cultivation of what is technically known as 'a plough' of land, or from five to six acres, are the following:—One plough (*nángal*), value 4 *ánnás* or 6d.; one yoke (*joál*), value 3 *ánnás* or 4½d.; a pole reaching from the plough to the yoke, 4 *ánnás* or 6d.; one ploughshare, 4 *ánnás* or 6d.; one *bengá*, or piece of bamboo fixed under the ploughshare, and made by the cultivator himself; four bamboo pegs for the yoke, no value; rope for the bullocks' necks, ½ *ánná* or ¾d.; rope to fasten the pole of the plough to the yoke, ½ *ánná* or ¾d.; one goad (*asári*); one harrow (*mai*), 2 *ánnás* or 3d.; rope traces for dragging the harrow (*maitaká*), 2 *ánnás* or 3d.; one iron hoe (*kori*), 12 *ánnás* or 1s. 6d.; an iron hand-bill (*dáo*), 8 *ánnás* or 1s.; a large rake to be dragged by bullocks (*bindhá*), 8 *ánnás* or 1s.; a hand rake (*jabká*), 2 *ánnás* or 3d.; a bamboo stage for boys in watching the crops; a sickle (*káchi*), 2 *ánnás* or 3d.; an iron spade (*khanti*) 1 *ánná* or 1½d.: value altogether about Rs. 3. 6. 0 or 6s. 9d. These articles, together with a pair of ploughing oxen, represent a capital of about Rs. 40 or £4.

WAGES AND PRICES.—Ordinary labourers hired by the day are paid from 3 to 4 *ánnás*, or 4½d. to 6d., and in the towns are with difficulty obtainable at all. Previous to 1862, such labourers were only worth from 1 to 1½ *ánnás*, or 1½d. to 2¼d. per diem. An agricultural labourer hired for five months during the year,—that is to say, from July to September (Ashár, Srában, and Bhádra) for preparing the ground, sowing, and transplanting; and in December and January (Agraháyan and Paush) for reaping and storing,—is paid in kind at the rate of twenty or twenty-five loads of paddy, each load containing thirty-five *sers* or seventy pounds, besides his food. This description of labourer is designated *bheroniá*. He lives in the house of his employer, and performs household service as well as field work. His nominal rate of remuneration has not increased of late years, but as grain has trebled in price since 1851, the value of his labour has increased in like proportion. Another system of labour common in the District is that by which a man gives a certain number of days' labour in ploughing the fields of another, in consideration of getting the use of his employer's bullocks for an equal number of days, to assist him in ploughing his own land.

Coarse rice, which previous to 1851 sold at 6 *ánnás* 8 *pie* a *maund*, or 1s. 1d. a hundredweight, in 1870 was worth Rs. 1. 4. 0 a *maund*, or 3s. 5d. a hundredweight. Coarse paddy increased in price in like proportion, selling at about 2 *annás* 8 *pie* a *maund*, or 6d. a hundredweight, prior to 1851, and 8 *ánnás* a *maund*, or 1s. 4d. a hundredweight, in 1870. Fine rice is very little grown in Darrang, but it has quadrupled in price within the same twenty years. In 1851 it sold at 10 *ánnás* a *maund*, or 1s. 9d. a hundredweight, and in 1870 at Rs. 2. 8. 0 a *maund*, or 6s. 10d. a hundredweight. Indian corn is not sold by weight, but at the rate of from two or three ears for a *pice*, or from six to nine for a penny. Sugar-cane sells at the rate of a *pice* or one and a half farthings per cane during the harvest in February and March, after which the price increases to half an *ánná* or ¾d per cane. Sugar-cane is not purchased for manufacturing purposes, but the growers themselves use it for making molasses. The famine of 1866 did not much affect Assam; but during 1857-58, the price of rice is said to have risen as high as from Rs. 8 to Rs. 9 per *maund*, or £1, 1s. 10d. to £1, 4s. 7d. a hundredweight.

WEIGHTS AND MEASURES.—Time is reckoned as follows:—7½ *danda* = 1 *prahar*; 2 *prahar* = 1 *belá*; 2 *belá* = 1 day; 8 *prahar* = 1 day and night of twenty-four hours. Retail weight goes according to the following standard:—20 *tolá* = 1 *poyá*; 4 *poyá* = 1 *ser*; 40 *ser* = 1 *man* or *maund* of 82 lbs. avoirdupois. Grain measure varies in different parts of the District. In the tract to the west of the Bhairaví river the following standard is used:—2 *kathiá* = 1 *ser*, 2 *ser* = 1 *don*; 4 *don* = 1 *purá*; 3 *purá* = 1 *dhol*. In the east of the District the measure is somewhat different, being as follows:—2 *kathiá* = 1 *her* or *ser*; 5 *her* = 1 *don*; 3 *don* = 1 *purá*. Prior to 1852, land in Assam was measured by a *tár*, or measuring rod of 7 *háths* (cubits), 1 *bist* (span), and 4 *angulis* (finger-breadths) in length, equal to nearly 11½ English feet. Distance measure:—2 *háths* or cubits = 1 *gaz* or yard; 4 *gaz* = 1 *tár*. Distance is also measured according to the time occupied in going a journey, as 1 *prahar* = 7 or 8 miles; 1 *belá* = about 14 miles; 3 *prahar* = about 22 miles; 1 *din* or day's journey = about 27 miles. In square measure, the minor denominator formerly in use was a *korá*, or ¼ of a *lessá*, ½ a *tár* long by ½ a *tár* broad, or 5¾ feet square, containing altogether 33·06 square English feet; 4 *korás* = 1 *lessá*, or 1 *tár* square = 132¼ square feet, 20 *lessá* = 1 *káthá*, or 20 *tár* long by 1

broad = 2645 square feet; 5 *kátháá* = 1 *don*, or 20 *tár* long by 5 broad = 13,225 square feet; 4 *don* = 1 *puráá*, or 20 *tár* long by 20 broad = 52,990 square feet. An Assam *puráá* is therefore nearly equal to 1¼ English acres, and a trifle more than 3⅛ Bengal *bighás*. In 1852, by order of Government, the standard Bengal *bighá* of 14,400 square feet was introduced into Assam; and since that date, all land measurement papers have been prepared according to this standard.

LANDLESS LABOURING CLASSES.—The Deputy-Commissioner reports that there are no present indications among the people of the District towards the growth of a distinct class of day-labourers, neither possessing nor renting land. The tendency seems to be rather in the opposite direction. Those who have no land hire themselves out by the month as labourers on the tea gardens, and soon save enough money to buy a pair of bullocks and rent a small patch of land, of which there is abundance untenanted. Women are largely employed in transplanting the paddy seedlings from the nurseries to the fields; they also gather in the mustard and pulse crops, as well as assist in reaping in the rice fields, but do not plough. Children are not much employed in field work.

SPARE LAND.—There is a great deal of cultivable waste land in the District, but most of it now bears heavy grass jungle, reeds, or forest, very expensive to clear. Waste land tenures are distinctly favourable to the cultivators, even since the rates of rent have been doubled. The provisions of Act x. of 1859, with regard to Occupancy Rights, etc., are not in force in Darrang.

MANURE is not generally used. Irrigation is commonly resorted to only in tracts peopled by Cáchárís. Large numbers of these people combine for the work. They dam up the small streams and watercourses, and conduct the water on to their fields by means of canals, sometimes for a considerable distance. The cost is that represented by the labour given to the joint enterprise, and its money value cannot be estimated. Irrigation is only adopted for rice. Wells are not used for purposes of irrigation. It is not customary to leave any kind of land fallow, except what is called *cháṗri* land; that is, lands along the banks of the rivers, and on islands, which are flooded during the rainy season. These lands are cultivated with mustard-seed only, and will bear three or four crops in succession. A full out-turn is only obtained for the first two years. After the fourth year the land is abandoned, and

requires from four to six years' rest to recover itself. Rotation of crops is little understood or practised.

NATURAL CALAMITIES occasionally occur; but blights do not seriously affect the crops, and compensating influences in the case of flood or drought protect the District from the extremity of distress. Such compensating influences are—increased fertility in the uplands in times of flood; and conversely in cases of drought, the drying marshes tend to make up for the sterility of the higher levels. The Deputy-Commissioner reports that it is inconceivable that either flood or drought should occur in the District on a scale sufficient to produce famine. The most severe famine that is known to have occurred in Darrang was not caused by the failure of the crops, but by the invasion of the Burmese, and the consequent suspension of agriculture.

FOREIGN LANDHOLDERS.—Twenty-nine Europeans are registered as landed proprietors in the District, for the purposes of tea cultivation and manufacture. The area thus held by them in 1875 is returned by the Deputy-Commissioner as follows:—Under old rules—8 grants; 6 proprietors or estates; area, 4373 acres: under Fee-Simple rules—102 grants; 29 proprietors or estates; area, 48,255 acres. Each company or concern is counted as one proprietor, although several persons may be interested in the property. With the exception of the tenants of small permanent holdings, who do not sublet their farms, there are no Muhammadan landlords in Darrang. A considerable quantity of rent-free or lightly-assessed land is held by absentee landlords.

MEANS OF COMMUNICATION.—The Brahmaputra, which forms the southern boundary of the District for about 150 miles throughout its entire length, forms the principal means of communication with other Districts. The average breadth of the cultivated parts of Darrang is less than thirty miles; and but little, therefore, is needed to supplement the great natural river highway, and to open out the whole District. This little, however, seems to be wanting. The Deputy-Commissioner states that the artificial means of communication are very defective, owing to the difficulty of making good roads in the lowlands, and to the number of rivers and watercourses, some of which could only be bridged at a cost quite disproportionate to the present resources of the District.

The main line, or, as it is called, the Assam Trunk Road, extends the whole length of the District, from Kuruághát on the Brahma-

putra, opposite Gauhátí, to the eastern boundary of Darrang, at a point about four miles from the river. This road runs for 158 miles through the midst of the cultivated portion of the District, at a distance of from four to ten miles from the great river. The following table shows the stages, with distances, etc. between each, on the Trunk Road from Kuruághát, on the north bank of the Brahmaputra, to the eastern boundary of the District. The abbreviations P.S. signify police station; C.B., circuit bungalow; S.B., staging bungalow; D.B., *dák* bungalow; and P.O., post office.

Names of Stages.	Distance.		Remarks.
	Miles.	Fur.	
From Gauhátí to Kuruághát (P.S.), .	6	4	For 4 miles along south bank of Brahmaputra river, then cross river.
From Kuruághát to Sipájhár (S.B.), .	15	...	For 6 miles jungle, after that country well cultivated and populated.
From Sipájhár to Mangaldái (C.B. P.O. and P.S.), . . .	9	3	Well cultivated, and populated the whole way.
From Mangaldái to Dolgáon (S.B.), .	12	4	Cultivated for about 5 miles, after that road passes through jungle.
From Dolgáon to Aurang (S.B.), .	15	1	At 4½ miles a tea garden,—very little cultivation along the road,—mostly jungle.
From Aurang to Godhájulí (S.B.), .	10	2	All jungle.
From Godhájulí to Gabru (S.B.), .	9	0	Ditto.
From Gabru to Tezpur (C.B. P.O. P.S. and D.B.), . . .	12	4	Cultivated the whole way, well populated.
From Tezpur to Bhoroli (S.B.), . .	9	4	Mostly jungle.
From Bhoroli to Chutiá (S.B. P.O. and P.S.), ...	9	5	Cultivated the whole way, well populated.
From Chutiá to Burígang (S.B.), .	9	...	At 4½ miles a tea garden,—cultivated nearly the whole way; well populated.
From Burígang to Behálí (S.B.), .	11	3	Jungle the whole way.
From Behálí to Helem outpost (S.B.), .	9	...	Partly cultivated, the rest of the way jungle.
From Helem to Gohpur (S.B. P.S.), .	9	1	Ditto.
From Gohpur to Kolabárí (S.B.), .	9	2	Ditto.
Marámarnái on boundary of Lakhimpur District, ...	1	4	Cultivated.
Total, .	158	5	

There are also various cross roads running north and south from the main line, of which the following are the most important. From Aurang, a line of road runs westward to Udalgurí, 14½ miles; and from the latter place still westwards to Bengbárí, 9 miles; and finally, to Singribarí *hát* at the north-western boundary of the District, 13 miles. From Udalgurí, another road leads northwards to the

interior of the Bhután hills, and it is by this road that the Bhutiás come down to attend the Udalgurí annual fair. From Udalgurí to Bhairabkund (at the foot of the Bhután hills), is 9 miles; and from thence to Amrantal (the first stage in the hills), 4 miles. From Bengbárí there is a good road which runs *via* Kaláigáon (in the vicinity of which there are several tea gardens) to Mangaldái and Rángámátí, on the banks of the Brahmaputra river, a distance of 25 miles. This road is extensively used by the planters for the transport of tea, etc. to the river. To the east of Aurang, two branch roads, one on each side of the Dipotá river, run northward from the Trunk Road. From Tezpur, the Civil Station and chief town of the District, a road runs north-westwards for about 3 miles to the main line, and thence northwards for about 20 miles. From Pánpur, a village on the Brahmaputra, about 12 miles west of Bishnáth, a road runs northward for about 12 miles; and from Bishnáth there is also a road running northwards for about the same distance. The most easterly of the roads is at Bihálí Mukh on the Brahmaputra at the extreme eastern boundary of the District, which runs northward from the river for about 4 miles, crossing the main line. An elephant path skirts the base of the Bhután hills from the Barnadí in Kámrúp District to the Marámarnáí river in Lakhimpur. This path goes by the name of *háthí poti* or elephant-driver's track. A few Ráj Alís, or old raised roads or embankments, made during the reign of the Assam Rájás, are to be met with in the District. The southern boundary of the Káriápárá Mauzá follows the line of the Kabú Alí for several miles. The total length of roads in Darrang District is returned by the Commissioner in his annual Administrative Report for 1872-73 at 542 miles. At convenient distances along the main line of roads, staging bungalows have been erected for the convenience of the District officials, and when not in use by them can be occupied by travellers. Ferry-boats ply at the crossing of all important roads over large rivers. For ferry purposes, two boats are lashed together, on which a bamboo platform is erected, and these are considered as very safe. The principal landing depôts of the steamers plying on the Brahmaputra are, proceeding from west to east—Rángámátí, Tezpur, Bishnáth, and Behálí Mukh.

MINERALS.—There are no mines in the District at present, nor any that appear to have been worked in former times. Coal, however, has recently been discovered where the Barnadí issues from the

hills in the extreme west of the District, and it has also been heard of in other places in the lower ranges of the Himálaya. Want of available means of transport, however, renders it unlikely that these deposits can be profitably worked. Gold-washing is carried on in some of the rivers, but only to an insignificant extent. With regard to quarries which are not now worked, the following extract from Robinson's *Account of Assam*, p. 29, may be found interesting:—'A small quantity of *kurum* (Carandam) is procured from some parts of the rocks by a few petty traders among the Doms, and exported to Bengal. Many parts of the rocks have heretofore yielded handsome and very durable building stones, as may be seen in the frequent remains of ancient edifices about Gauhátí and Tezpur, the carvings and facings of which are still apparently as sharp and distinct as when executed, notwithstanding the violence with which it is evident the temples to which they once belonged have been overthrown, and their subsequent exposure for generations to the ravages of the elements.' With regard to coal, Mr. Robinson states:—'Throughout Assam the coal is, generally speaking, of a fair quality, nor is there much variation in the quantity of carbon ascertained to exist in the productions of the several localities. Upon the whole, its mean specific gravity is about 1·2, containing, mean, volatile and other matter, 45·4; carbon, 50·4; ash, 4·2, in every hundred parts.'

MANUFACTURES.—The following extracts from Mr. Robinson's Report, chapter vi., contain all the available information on the head regarding Darrang District:—'The industry of Assam is in a very unimproved state. This may be attributed to her long barbarism, her constant internal discords, the prevalence of slavery, and the present thin population scattered over large tracts of territory.' The following account is given of silk-weaving, which continues to be the chief specialty of the District:—'The *mugá* silk, a texture peculiar to the country, affords the dress of the wealthier classes, which above all others is considered rich and valuable. It was the prescribed attire of all the high officers of Government, and is still worn by every one who makes any pretensions to opulence. This manufacture, like most others, is carried on without capital, without division of labour, by single individuals, each of whom spins, weaves, and dyes his own web. Yet some of the fabrics produced are, notwithstanding, very creditable indeed. The silks of Assam, denominated by the natives the *eriá* and *mugá*, are respectively the

produce of the Phalœna cynthia, and Saturnia. The former is reared entirely within doors, and is fed principally on the leaves of the Ricinus communis (castor-oil plant). The duration of its life varies according to seasons; in summer it is shorter, and the produce both greater and better. At this season, from its birth to the time it begins its cocoon, twenty to twenty-four days expire; in fifteen more the moth is produced, the eggs are laid in three days, and in five they are hatched; making the total duration of a breed forty-three days. In winter it lives nearly two months. The number of breeds in the year are reckoned at seven. For the purpose of breeding, the natives select cocoons from those which begin to be formed in the largest numbers on the same day; those that contain males are distinguished by a more pointed end. On the second or third day after the cocoons have begun to be formed, they are put in a closed basket, and hung up in the house out of the reach of rats and insects. Twenty-four hours after the moths have been produced, the females (known only by the larger body) are tied to long reeds or canes, from twenty to twenty-five to each, and these are hung up in the house. The eggs that have been laid during the first three days are alone kept; they are tied in a piece of cloth, and suspended to the roof till a few begin to hatch; these eggs are white and about the size of a turnip seed. When a few of the worms are hatched, the cloths are put on small bamboo platters, and here they are fed with tender leaves. After the second moulting, they are removed to feed on bunches of leaves suspended a little above the ground, upon which a mat is spread to receive them when they fall. When they have ceased feeding, they are placed in baskets filled with dry leaves, amongst which they form their cocoons. In four days the cocoons are said to be complete. After a selection has been made for the next breed, the remainder are exposed to the sun for two or three days to destroy the vitality of the chrysalis. The cocoons are next put over a slow fire in a solution of potash, whereby the drawing of the silk is rendered easy; they are then removed and the water gently squeezed out. This done, they are taken one by one, and the silk placed within the thumb of the left hand, whilst the right is employed in drawing out the silk. Any inequalities that may exist are reduced by rubbing them down between the thumb and finger; this mode is also adopted for joining on new cocoons. The thread is allowed to accumulate in small quantities of about half a pound; these are afterwards exposed to the sun or near a

fire till dry, when they are wound up into skeins, and the silk is then ready for the weaver. The *mugá* moth is usually reared on trees in the open air, and the worms require careful tending. There are generally five breeds of *mugá* worms in the year—namely, in January and February, May and June, June and July, August and September, and October and November. The first and the last yield the best crops both as to quantity and quality. During the day the worms require to be constantly watched, as crows and other birds pounce upon them from the neighbouring trees. Bats, owls, and rats, also, are very destructive at nights. A number of the caterpillars are destroyed in the more advanced stages by the sting of wasps, and by the ichneumon insect, which deposits its eggs in their bodies. The worms thrive best in dry weather, but a very hot sunny day proves fatal to many at the time of moulting. At these periods rain is considered very favourable; thunderstorms do not injure them, as they do the mugá worm. Continual heavy rains are hurtful by sweeping the worms from the trees; showers, however heavy, cause no great damage, the worms generally taking shelter under the leaves with safety. The worms during their moulting remain on the trees, but when about beginning to spin they come down, and they are then collected in baskets, which are afterwards filled with branches of dry leaves suspended from the roof of the house. They crawl up into these and there form their cocoons. The duration of a breed varies from sixty to seventy days, and is thus divided:—Four moultings, twenty days; spinning to beginning of cocoon, ten days; in the cocoon state, six days; as a moth, six days; hatching of the eggs, [illegible] sixty-six days. The chrysalis not being easily killed by the sun, a number of cocoons are placed on bamboo stages covered with leaves, whilst below them a quantity of dry grass is set on fire, which in a short time destroys them. The cocoons are then boiled for about an hour in a solution of potash, when they are taken out and laid in folds of cloth. The floss is removed with the hand, and the cocoons are thrown into hot water.

'The instrument used for winding off the silk is the coarsest imaginable. A thick bamboo about three feet long is split in two, and the pieces driven equally into the ground about two feet apart; over the interior projection of one of the knots is laid a stick, to which is fixed, a little on one side, a round piece of plank about a

foot in diameter; the rotary motion is given by jerking this axle, on which the thread rolls itself; in front of the vessel holding the cocoons, a stick is placed horizontally for the thread to travel upon. Two persons are employed; one attends to the cocoons, the other jerks the axle with the right hand, and with the same hand directs the thread up the left forearm, so that it is twisted in coming down again towards the hand; the left hand directs the thread over the axle. Fifty thousand cocoons, the produce of an acre of *mugá* trees, which yield upwards of twenty-four pounds of silk, are considered by the Assamese a good annual return. It is no doubt a very profitable one, for the value of this quantity of silk is usually about Rs. 60 or £6. The labour and expense of making and keeping up a plantation of these trees is very trifling.'

Another manufacture is the making up of india-rubber. About the year 1851, leases of the caoutchouc forests were given to two European firms, who at that time made advances to the extent of £500 or £600 per annum to the people to manufacture the produce. A few miles to the west of Tezpur, on the banks of the Pipotá river, and at Haulimohanpur and Banglagarh in the Mangaldaí Subdivision, brass utensils are manufactured by a class of workers called Mariás, who form a separate community by themselves, living entirely apart from their fellow-villagers. Some of the larger sizes of these utensils are taken to Udalgurí, for sale to the Bhutiás. Chutiá, on the Barnadí, a few miles north of Kuruághát, is the seat of a considerable pottery manufacture, which commands an extensive local sale.

COMMERCE AND TRADE.—The chief articles of export trade in trading are mustard-seed, rice, india-rubber, tea, silk cloth, and lac, the principal permanent seats of commerce being Tezpur, Mangaldáí, and Bishnáth. The District trade is almost, if not entirely, in the hands of Márwárí merchants. The local manufactures, as well as the local produce, with the exception of oil-seeds, silk cloth, and tea, which are exported, only suffice to meet the local wants of the population. The principal imports consist of woollen and cotton cloth, dried fruits, bar iron, spices, saltpetre, hemp, salt, etc. No statistics exist showing the extent or value of the total imports and exports. As far as the river traffic in native boats is concerned, however, a system of trade registration has been in operation since September 1875. The results are published monthly in *The Bengal Statistical Reporter*, from which the following table, showing the import

and export river trade of Darrang (exclusive of steamer traffic) for the twelve months ending September 1876, has been compiled :—

STATISTICS OF THE RIVER TRAFFIC OF DARRANG DISTRICT FOR THE TWELVE MONTHS—OCTOBER 1875 TO SEPTEMBER 1876.

DESCRIPTION OF GOODS.	IMPORTS.			EXPORTS.		
	October to March.	April to September.	Total.	October to March.	April to September.	Total.
CLASS I.	*maunds.*	*maunds.*	*maunds.*	*maunds.*	*maunds.*	*maunds.*
Fuel and firewood,	20	...	20	...	...	...
Pulses and gram,	102	676	778	...	...	...
Rice,	581	2,040	2,621	...	...	...
Paddy,	55	...	55	...	...	...
Metal and their manufactures,	...	...	...	...	15	15
Lime and limestone,	1,115	460	1,575	...	...	...
Mustard and rape,	...	...	...	150	3,655	3,805
Salt,	...	882	882	...	...	...
Sugar, refined,	...	100	100	...	...	...
Do., unrefined,	50	170	220	...	...	...
Tea,	...	...	...	...	280	280
Tobacco,	9	...	9	...	...	...
Timber,	...	6,528	6,528	...	...	...
Total,	1,932	10,856	12,788	150	3,950	
CLASS II.	Number.	Number.	Number.	Number.	Number.	
Cocoa-nuts,	...	6,500	6,500	...	...	
Canes,	...	...	...	3,400	...	
Miscellaneous,	2,534	...	2,534	...	...	
CLASS III.	Rs.	Rs.	Rs.	Rs.	Rs.	
Cotton (European) Manufactures,	1,100	...	1,100	...	...	...
Miscellaneous (Native) goods,	3,200	1,200	4,400	230	...	230
Miscellaneous (European) goods,	400	3,000	3,400	...	...	...
Miscellaneous,	...	...	...	150	...	150
Total,	4,700	4,200	8,900	380	...	380

The District trade is chiefly carried on by means of permanent markets. Weekly markets, or *háts*, are held in several villages all over the District. The most important of these is that held on Sundays, at Kálígáon *mauzá*, in the Mangaldái Subdivision, and known as the Singumári *hát*. The attendance at this market is very

large, usually numbering from four to five thousand people. Some of the villagers come from a distance of twenty-five miles, with their surplus stock of grain, poultry, vegetables, fish, fruit, betel nuts, etc.; also coarse homespun cotton cloth, and, at certain seasons of the year, silk cloths, which are bought up by the Kayás or Márwárí traders. Petty dealers in trinkets, such as metal rings, looking-glasses, beads of various sorts, combs, ornaments for the neck and feet (chiefly purchased by the tea-garden labourers), and other miscellaneous articles, have stalls at the market. English piece-goods are brought from Gauhátí and Mangaldái, and sold to the villagers and garden labourers. Weekly markets are also held at Panerí, Singríbárí, Gronlund, and Kaupátí, in the Mangaldái Subdivision; and at Tezpur, Gabru, Depota, Bindakurí, Bálípárá, Sobah, and Behálí, in the *sadr* or Headquarters Subdivision. They are all held in the immediate vicinity of tea gardens, and are of great convenience to the garden labourers.

TRADING FAIRS.—For the purpose of encouraging interchange of trade with the Bhutiás, and other hill people living beyond the boundary, annual trading fairs are held in certain villages near the base of the hills. The most important of these is held at Udalgurí in the north-west of the District near the Bhután frontier, in February or March. It is attended by Bhutiás, Thibetans, and Khámptís, as well as by the people of the plains from all the surrounding Districts, and by a few Manipurís. During the three or four weeks for which the fair lasts, delegations from the hill tribes come to the Civil Station, to receive the amount allowed to them as their share of the revenue of the Dwárs, their pensions, and also presents given to them by Government. The Deputy-Commissioner has favoured me with the following statement of the quantity and value of the produce bought and sold at this fair in 1875. The articles brought for sale by the Bhutiás, which may be classed as imports, were the following:—250 ponies, value Rs. 15,000, or an average of Rs. 60 each; 111 sheep, value Rs. 333; 23 dogs, Rs. 115; 1989 *maunds* of salt, Rs. 9945, or Rs. 5 per *maund;* 80 *tolás* gold, Rs. 1600; 5058 blankets, Rs. 15,174; 101 yak tails, Rs. 101; 42 *tolás* (*qy.*) musk, Rs. 420; 158 *maunds* wax, Rs. 6320; 100 *maunds* lac, Rs. 1000; walnuts, 10,000, Rs. 31. 4. 0; 10,813 bundles dye, Rs. 56. 5. 0; 6060 needles, Rs. 47. 5. 6; 15,844 turnips, Rs. 247. 9. 0; 26¾ *sers* onions, Rs. 5. 0. 3; 3½ *sers* garlic, 10½ *ánnás;* 128½ *maunds* chillies, Rs. 321. 12. 0; spice, 118¼

maunds, Rs. 591. 8. 0; 506 Bhutiá bags, Rs. 126. 8. 0: total value of imports, Rs. 50,425. 14. 3 or £5042, 11s. 9½d. In exchange for the above articles, the Bhutiás took away with them the following—Exports:—2436 *maunds* paddy, value at R. 1 per *maund*, Rs. 2436; 2236 *maunds* rice at Rs. 2 per *maund*, Rs. 4472; 889 pieces of *eriá* silk cloth at Rs. 7 each, Rs. 6223; 1063 pieces of cotton cloth at Rs. 2, Rs. 2126; 919 pieces of *dunko lepá* cloth at Rs. 4. 8. 0, Rs. 4135. 8. 0; 1289 pieces of *kharu* cloth at Rs. 3, Rs. 3867 (these two last-named cloths are specially made by the Cáchárí villagers for sale to the Bhutiás); 305 brass pots, weighing 30⅛ *maunds*, at Rs. 60 per *maund*, Rs. 1807. 8. 0; 3 *maunds* of *kahor* pots (*qy.*) at Rs. 80 a *maund*, Rs. 240; 246 pieces of bar iron at 12 *ánnás* a piece, Rs. 184. 8. 0; 345 small brass pots at 2 *ánnás* each, Rs. 43. 2. 0; 418 bundles of *pán* leaves, Rs. 3. 4. 3; 474 *pons* of betel nuts, Rs. 84. 4. 0; 13 *maunds* molasses (*gur*), Rs. 39; 8 peacocks, Rs. 8; 13 parrots, Rs. 6. 8. 0; 20 bundles of cotton thread, 5 *ánnás*; 149 *sers* dried fish and flesh at 2 *ánnás* a *ser*, Rs. 18. 10. 0; 1 *maund* 25 *sers* tobacco, Rs. 16. 4. 0; 2 [illegible] rape seed, Rs. 1. 4. 0: total value of exports, Rs. 25,712. £2571, 4s. 2d., or almost exactly one-half the value of the [illegible] the balance being taken away in money.

A similar gathering of Bhutiás takes place at Kher[illegible] foot of the Bhután hills, near the Lakshmi *nadí*, bu[illegible] British territory. It is, however, largely attended [illegible] Darrang and the neighbouring Districts, and a [illegible] and barter goes on. The Deputy-Commissione[illegible] with the following statement of the quantity and [illegible] bought and sold at this fair in 1875. Imp[illegible]ue Rs. 1000; 20 sheep, Rs. 60; 2 dogs, Rs. 11, [illegible] salt, Rs. 7755; 40 *tolás* gold, Rs. 800; 1520 blankets, Rs. [illegible] 4 yak tails, Rs. 42. 12. 0; 6 *tolás* musk, Rs. 31 (?); ½ *maund* wax, Rs. 15; 26 *maunds* lac, Rs. 209. 10. 0; 100 Bhutiá *dáos*, Rs. 500; 750 bundles dye, Rs. 23. 10. 0; 240 packets needles, Rs. 11. 4. 0; 59,077 turnips, Rs. 309. 12. 0; 12 *sers* spices, Rs. 7. 2. 0; 160 pieces gum, Rs. 2. 8. 0; 1244 *maunds* spice (*jabrang*), Rs. 2488; 40 Bhutiá bags, Rs. 10; 20 *maunds* chillies, Rs. 20: total value of imports, Rs. 17,226, 11. 0 or £1722, 13s. 4½d. Exports:—5609 *dhols* paddy at 4 *ánnás* per *dhol*, Rs. 14. 0. 2; 3820 *dhols* rice at Rs. 2 per *dhol*, Rs. 7640; 233 pieces *eriá* silk cloth at Rs. 8 per piece, Rs. 2664; 254 pieces cotton cloth at Rs. 2. 8. 0 per

piece, Rs. 635; 227 pieces *dunko lepá* cloth, Rs. 860; 203 pieces *kharu* cloth at Rs. 3, Rs. 609; 29 bars of iron at 10 *ánnás* each, Rs. 18. 2. 0; 300 small brass pots at 2 *ánnás* each, Rs. 37. 8. 0; 805 bundles of *pán* leaves at ½ *ánná* per bundle, Rs. 25. 2. 6; 775 *pons* betel nuts, Rs. 194. 4. 0; 8 *maunds* molasses (*gur*), Rs. 24; 194 *maunds* dried fish, Rs. 1940; 195 bundles cotton thread, Rs. 3; 2 *maunds* tobacco, Rs. 20; 15 *sers* oil, Rs. 6. 8. 0: total value of exports, Rs. 16,078. 12. 6 or £1607, 17s. 6¾d.

Another fair is held at Doimárá, within Bhután territory, about two miles beyond the British boundary. It is frequented by a class of Bhutiás commonly known as the Sat Rájás of Chardwár, and is also numerously attended by *rayats* from British territory. A brisk trade is carried on, the Bhutiás bringing down salt, chillies, spices, *manjit*, blankets, wax, rubber, etc.; and taking away in exchange, paddy, rice, *eriá* silk and cotton cloths, etc. The Sat Rájás receive an annual allowance of £250 from the British Government, as their share of the allowance of the revenues of the Dwár made to the Bhutiá chiefs. During the time the fair lasts, the chiefs come in person to Tezpur to receive their pensions and presents. The Deputy-Commissioner has favoured me with the following statement of the quantity and value of the produce bought and sold at the Doimárá fair in 1875. Imports:—225 *maunds* salt at Rs. 5 per *maund*, Rs. 1125; 75 *maunds* chillies at Rs. 5 per *maund*, Rs. 375; [illegible] *maunds* spice (*jabrang*) at Rs. 3 per *maund*, Rs. 120; 375 [illegible] of *manjit* at Rs. 5 per *maund*, Rs. 1875; 95 blankets at [illegible] 380; 295 Bhutiá bags at R. 1 each, Rs. 295; 37½ *maunds* [illegible] 15 per *maund*, Rs. 562. 8. 0; 85 *maunds* rubber at [illegible] *maund*, Rs. 2720: total value of imports, Rs. 7452. 8. 0 [illegible] od. Exports:—3757½ *maunds* paddy at R. 1 per [illegible]. 8. 0; 387½ *maunds* rice, at Rs. 1. 4. 0 per *maund*, [illegible] 5 pieces *eriá* silk cloth at Rs. 12 per piece, Rs. 1020; [illegible]s cotton cloth at Rs. 2. 8. 0, Rs. 375: total value of exports, Rs. 5636. 14. 0 or £563, 13s. 9d.

During the Bor Bihu festival, throughout the south-west portion of the Mangaldái Subdivision, and especially in *mahál* Desh Darrang, where the population is chiefly composed of Hindus of the Kalitá and Koch castes, fairs are held at the following places on successive days:—Bangalagarh, Rángámátí, Harinkhojá, Hindughopá, Sopájhár, and Choporá. At these gatherings people collect from within a radius of ten to fifteen miles, returning to their homes

the same evening. The fairs are attended by the respectable classes, and present a gay and animated appearance. Every one is dressed in holiday attire; and the stalls are attractively decked out with silk cloths, piece-goods, trinkets, toys, beads, fruit, and sweetmeats. The fairs are conducted in a very orderly manner, and no rioting or unseemly conduct takes place. They do not appear to be connected with any religious festival; but at some of them may be seen a solitary stall in which an image of some deity is placed, whose guardian receives small offerings from the pleasure-seekers. A fair, which is the largest in the Mangaldái Subdivision, and is chiefly attended by the Cáchárí population, is held at Silpátá, in Chatgáon Dwár, during the Bor Bihu festival. Another fair is held at Jagannath Jhan, at Májikuchí, on the border of Kámrúp District, in the month of December; it lasts three days.

Capital and Interest.—Accumulations of coin are generally converted by the people into ornaments and jewellery. In small loan tranactions, where an article is pawned equal in value to the sum borrowed, interest is charged at the rate of one *ánná* in the rupee per mensem, equal to seventy-five per cent. per annum. Petty advances to cultivators for agricultural purposes are unknown in the District. There are no banking establishments in Darrang, either great or small.

Imported Capital.—The only industry carried on in Darrang by means of European capital is tea cultivation and manufacture. In 1870 there were 46 tea gardens in Darrang, held by tea companies or companies with managers residing in the District. The number of labourers employed on them, was 120[illegible] 2786 local coolies; the total out-turn of tea amounted to [illegible] lbs. in 1870, against 656,961 in the previous year. In the two years the tea industry made rapid strides. The total out-turn amounted to 1,571,542 lbs. The table on the opposite page, giving the statistics of the different gardens for the year 1872, is taken from official Papers regarding the tea industry in Bengal, published by the Bengal Government in 1873.

In 1874-75 there were altogether 94 tea gardens in Darrang District, managed by 14 European assistants and 138 native officials. The area under cultivation at the end of 1874 is returned at 3856 acres, the out-turn amounting to 1,008,077 lbs. The average monthly number of labourers employed during the year, was 2571 imported and 2419 local labourers.

TEA STATISTICS OF DARRANG DISTRICT FOR THE YEAR 1872.

NAME OF PLANTATION.	Area in Acres.				Approximate Yield in 1872 in lbs. Avoirdupois.												
					Black Tea.											Green Tea.	Grand Total.
	Mature Plants.	Immature Plants.	Taken up for planting but not yet planted.	Total.	Congou.	Pekoe.	Broken Pekoe.	Pekoe Souchoug.	Souchoug.	Broken Souchoug.	Pekoe Fannings.	Broken Tea.	Fannings.	Broken Tea.	Total.		
Pratápghar Diplinga Sadhabari, Pabhoi,	363	38	3,253	3,654	...	40,261	34,726	12,373	22,118	9,450	8,988	9,219	25,095	...	162,230	...	162,230
Tezpur New Concern,	200	150	3,000	3,350	22,000	136,000	...	50,000	...	...	...	...	36,000	...	244,000	...	244,000
Dekraí,	260	42	2,054	2,356	...	24,000	23,200	22,200	23,400	4,800	2,200	14,000	13,700	...	127,500	...	127,500
Geláhátiing, Gorikhá,	90	60	1,300	1,450	...	7,000	6,200	2,800	6,600	4,700	3,000	...	8,600	...	38,900	...	38,900
Bishnáth, Behálí, and other gardens belonging to Lakhimpur Tea Company,	500	50	2,476	3,026	...	30,112	37,490	27,152	16,571	20,713	...	41,994	...	...	174,032	...	174,032
Darrang Tea Company,	320	78	1,910	2,308	...	...	...	...	...	...	...	...	...	...	75,000	...	75,000
Tezpur Tea Company,	200	30	130	360	...	...	...	...	...	...	...	...	...	...	40,000	...	40,000
Kattal Guri,	135	5	674	814	...	...	...	...	...	...	...	...	...	...	26,800	...	26,800
Messrs. Muir & Scanlan,	538	40	4,240	4,818	...	...	...	...	...	...	...	...	...	...	130,000	...	130,000
Messrs. Lyall, Mackenzie, & Company,	370	100	4,980	5,450	...	...	...	...	...	...	...	...	...	...	80,000	...	80,000
Rupatal Tea Concern,	88	62	405	555	1,359	5,600	24,00	11,880	...	1,908	...	...	...	2,053	25,200	...	25,200
Kurama & Kurumárá,	100	188	20	308	...	14,560	...	...	3,520	5,120	...	...	...	8,880	32,080	...	32,080
Kaupati, Akajan, and four others,	250	93	1,657	2,000	12,500	21,000	11,500	24,000	...	9,000	...	...	...	5,000	83,000	...	83,000
Amicable Tea Company,	455	90	2,685	3,230	...	22,700	20,250	25,200	12,450	...	...	...	22,450	12,950	116,000	...	116,000
Grinland,	1000	200	10,793	11,993	800	70,000	40,000	40,000	30,000	...	...	...	30,000	...	210,800	6,000	216,800
Bishnáth Dás,	...	...	100	100	...	...	...	...	...	...	...	...	...	...	...	...	...
Kobí Chandra Rái,	...	...	100	100	...	...	...	...	...	...	...	...	...	...	...	...	...
Gangánáth Sumá,	...	...	302	302	...	...	...	...	...	...	...	...	...	...	...	...	...
Gangánáth Seodhon,	...	...	254	254	...	...	...	...	...	...	...	...	...	...	...	...	...
Banudhar and Phonidhar,	...	...	100	100	...	...	...	...	...	...	...	...	...	...	...	...	...
Mr. W. Beecher,	...	...	298	298	...	...	...	...	...	...	...	...	...	...	...	...	...
Dhumá Chaudhari or Dharm Dás,	...	...	156	156	...	...	...	...	...	...	...	...	...	...	...	...	...
Gangárám and others,	...	...	100	100	...	...	...	...	...	...	...	...	...	...	...	...	...
Gangá Gobind Mohandrie Debyá,	...	...	500	500	...	...	...	...	...	...	...	...	...	...	...	...	...
Total,	4869	1226	41,487	47,582	36,659	371,233	175,766	215,605	114,659	55,691	14,188	65,213	134,845	28,883	1,565,542	6,000	1,571,542

REVENUE AND EXPENDITURE.—The total revenue of Darrang District amounted in 1854-55 to £19,073, 4s. od., and the total expenditure on civil administration to £9014, 10s. od. In 1860-61 the revenue amounted to £20,492, 10s. od., and the civil expenditure to £9545, 6s. od. In 1870-71 the net revenue (after deducting all matters of transfer and deposit which do not rightly belong to the District revenue and expenditure) amounted to £66,654, 18s. 11d., and the expenditure to £26,461, 19s. 3d. The gross revenue for 1870-71, as returned by the Deputy-Commissioner, amounted to £80,115, 19s. 7d., and the expenditure to £66,931, 6s. od. The tables on pp. 149, 150, showing the details of the revenue and expenditure of the District for each of the years 1854-55, 1860-61, and 1870-71, have been furnished to me by the Deputy-Commissioner. It must be remembered that I have not had an opportunity of personally examining the District records, and that all I can do is to reproduce the figures officially furnished to me, after deducting items of account such as deposits, which are not really of the nature of either revenue or expenditure. This remark applies to all the Assam Districts.

THE LAND REVENUE has more than doubled during the twenty-five years. In 1850 there were altogether 323 estates on the rent-roll of the District, paying a total Government land revenue of £15,668, equal to an average payment of £48, 10s. od. from each estate. In 1870 the number of separate estates had decreased to 273, while the land revenue had increased to £36,5[illegible], an average of £133, 14s. od. from each estate. In Assam, the word estate represents, not the domain of a private landlord, but the area from which a fiscal officer (*mauzádár*) collects the revenue. In 1874-75 the total land revenue collected amounted to £[illegible], and in 1875-76 to £36,656.

PROTECTION TO PERSON AND PROPERTY has ra[illegible] In 1860 there were seven magisterial and six ci[illegible] courts at work in the District; in 1870-71, six magisterial and [illegible] civil and revenue courts; and in 1875-76, six magisterial and [illegible] civil and revenue courts. Two European covenanted offic[illegible]are permanently stationed in the District.

The number of cases and miscellaneous applications instituted under the provisions of the Rent Law (Act x. of 1859) is as follows:—In 1861-62 there were 291 original suits, and 17,129 miscellaneous

[*Sentence continued on page* 151.

OF DARRANG DISTRICT FOR 1854-55.

				EXPENDITURE.			
Land Revenue,	£18,231	6	0	Pay of Judicial and Revenue Officers,	£2172	0	0
Abkárí or Excise,	525	18	0	Pay of Judicial and Revenue Establishment,	1848	0	0
Ferries,	192	16	0	Police,	1130	8	0
Fisheries,	102	16	0	Jails,	278	8	0
Education,	6	0	0	Education,	72	0	0
Miscellaneous Receipts,	14	8	0	Medical,	360	0	0
				Ecclesiastical,	136	16	0
				Commission of Fiscal Officers,	2632	2	0
				Miscellaneous Charges,	384	16	0
Total,	£19,073	4	0	Total,	£9014	10	0

REVENUE AND EXPENDITURE OF DARRANG DISTRICT FOR 1860-61.

	REVENUE.				EXPENDITURE.		
Land Revenue,	£17,233	14	0	Pay of Judicial and Revenue Officers,	£2520	0	0
Abkárí or Excise,	2,926	6	0	Judicial and Revenue Establishment,	1848	0	0
Ferries,	117	18	0	Police,	1130	8	0
Fisheries,	149	10	0	Jails,	278	8	0
Forest,	12	10	0	Education,	252	0	0
Income Tax,	43	4	0	Medical,	420	0	0
Education,	6	12	0	Ecclesiastical,	136	16	0
Miscellaneous Receipts,	2	16	0	Income Tax,	7	10	0
				Commission of Fiscal Officers,	2518	18	0
				Miscellaneous Charges,	433	6	0
Total,	£20,492	10	0	Total,	£9545	6	0

Revenue and Expenditure of Darrang District in 1870-71.

Revenue.

	£	s.	d.
Net Land Revenue,	36,503	12	0
Record Fund,	5	18	0
License Fee,	127	10	6
Opium,	19,158	10	0
Stamps,	1,046	7	1
Forest Revenue,	783	0	0
Income Tax,	600	6	0
Unclaimed Property,	5	14	6
Registration Fee,	16	16	1
Magisterial Fines,	329	18	1
Other Fines and Fees,	1	11	7
Revenue Fines,	107	2	0
Civil Process Fees,	88	16	2
Revenue Process Fees,	208	9	9
Jail Manufacture,	505	10	7
Post Office,	181	14	5
Sale of Books,	0	7	0
Local Funds,	1,879	17	1
*Revenue Deposits,	1,359	12	4
*Civil Deposits,	164	5	11
*Criminal Deposits,	1,285	9	6
*Supply Bills,	6,310	10	0
*Remittance Transfer Receipt,	2,991	12	11
*Revenue Remittance from other Districts,	1,350	0	0
Miscellaneous Receipts,	5,103	8	1

* To obtain the net

Expenditure.

	£	s.	d.
Pay, etc., of Deputy-Commissioner and Assistant-Commissioner,	2,638	7	3
Judicial Commissioner's Pay and Contingencies,	247	5	9
Revenue Department,	1,595	3	3
Judicial Department,	758	12	9
Munsif's Department,	1,002	16	5
Abkári Establishment,	9	12	3
Income Tax Establishment, net,	32	3	4
Forest,	11	18	4
Police,	4,083	7	6
Jails,	1,232	9	7
Lock-up,	71	9	6
Medical,	606	10	8
Education,	656	14	5
Post Office,	273	17	9
Ecclesiastical,	310	13	9
Commission of Fiscal Officers,	9,983	12	1
Sub-Registrar's Establishment and Commission,	13	6	6
Political Pensions,	1,460	2	2
Superannuation Pensions,	508	12	0
Public Works,	530	0	0
Construction and Repairs of Roads,	800	0	0
Three per cent. Improvement Fund, Assam,	100	0	0
Pound Fund,	18	1	10
Town Tax,	12	10	0
Bázár Fund,	8	16	9
Convict Labour Fund,	0	1	10
Ferry Fund,	0	8	0
Town Improvement Fund,	57	17	9
Civil *pon* Fund,	136	12	3
Marine Charges,	390	15	6
*Remittance to Money Order Agent and Contingencies,	969	6	5
*Bills Cashed,	16,324	19	5
*Revenue Deposit Repayment,	899	4	0
*Judicial Deposit Repayment,	642	5	10
*Revenue Remittance to other Treasuries,	20,500	0	0
Survey Fees Refund, etc.,	28	0	3
*Land Revenue Refund,	16	2	3
Tax Refund,	4	7	6
efund,	1	1	6
und,	80	13	4
fund,	3	6	0
	£66,931	6	0

deposits and mere matters of account. This would leave
£26,401. 10s. 3d.

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applications; in 1862-63, 339 original suits, and 21,079 miscellaneous applications; in 1866-67, 59 original suits, and 24,458 miscellaneous applications; and in 1868-69, 32 original suits, and 29,750 miscellaneous applications.

POLICE.—For police purposes, the District is divided into the six following *thánás* or police circles, viz. in the Headquarters Subdivision—Tezpur, Chutiá, and Gohpur; in the Mangaldái Subdivision—Kariápárá, Chatgárí, and Mangaldái.

THE REGULAR POLICE consisted of the following strength at the end of 1872:—1 superior European officer or District Superintendent, maintained at a salary of Rs. 500 a month, or £600 a year; 2 subordinate officers on a salary of upwards of Rs. 100 a month, or £120 a year, and 36 officers on less than Rs. 100 a month, or £120 a year, maintained at a total cost of Rs. 1100 a month, or £1320 a year, equal to an average of Rs. 28. 15. 2 a month, or £34, 14s. 9d. a year for each subordinate officer; and 210 foot police constables, maintained at a total cost of Rs. 1550 a month, or £1860 a year, equal to an average pay of Rs. 7. 6. 1 a month, or £8, 17s. 1½d. a year for each man. The other expenses connected with the regular police were,—an average of Rs. 100 a month, or £120 a year, as travelling expenses for the District Superintendent; Rs. 94. 10. 8 a month, or £113, 13s. 0d. a year, for pay and travelling allowances for his office establishment; and an average of Rs. 338. 1. 4 a month, or £405, 14s. 0d. a year, for contingencies and all other expenses. The total cost of the regular police of Darrang District in 1872 amounted to Rs. 3682. 12. 0 a month, or a total for the year of £4419, 6s. 0d.; total strength of the force, 249 officers and men. At the end of 1875-76 the police force remained at the same strength, the cost being £4434, 14s. 0d. The present area of Darrang District is 3413 square miles; and the total population, as ascertained by the Census Report of 1872, is 236,009. According to these figures, there is one policeman to every 13·70 square miles of the District area, and one to every 948 of the population. The annual cost of maintenance of the force is equal to Rs. 13. 0. 0 or £1, 6s. 0d. per square mile of the District area, or Rs. 0. 3. 0 or 4½d. per head of the population.

There is no municipal police force in the District of Darrang, nor are the *chaukídárs* or village watch of Bengal to be found anywhere in Assam, except in the recently transferred District of Sylhet.

CRIMINAL STATISTICS.—During the year 1872, 731 'cognisable' cases were reported to the police, of which 296 were discovered to be false, and 50 were not inquired into under section 117 of the Criminal Procedure Code. Convictions were obtained in 258 cases, or 67·01 per cent. of the 'true' cases; the proportion of the 'true' cases being as one to every 613 of the population, and the proportion of cases resulting in convictions as one to every 915 of the population. Of 'non-cognisable' cases, 609 were instituted, in 308 of which process issued; 451 persons were tried, and 273, or 60·53 per cent., were convicted; the proportion of persons convicted being as one to every 864 of the total District population.

The following details, showing the number of cases, convictions for different crimes and offences, in 1872, are taken from the Report of the Inspector-General of Police for that year. The 'cognisable' cases were as follow:—Class I. Offences against the State, public tranquillity, safety, and justice—Offences relating to coin, stamps, and Government notes, 4 cases, 5 persons tried, 1 e convicted; other offences against public justice, 3 cases, 3 persons ne tried and convicted; rioting or unlawful assembly, 4 cases, ted persons tried, 11 convicted. Class II. Serious offences against ow— person—Murders, 1 case, 1 person tried; attempts at murd , 2 case, no arrest; culpable homicide, 1 case, no arrest; r s 2 7; cases, no arrest; exposure of infants or concealment of du ng case, no arrest; attempt at and abetment of suicide, 1 lea ed, arrest; grievous hurt, 5 cases, 5 persons tried, 4 convic e age for purpose of extorting property or confession, 1 ca g the tried, none convicted; hurt by dangerous weapon , 537; arrest; kidnapping or abduction, 6 cases, 3 persons force to public servant or woman, or in attempt the jail or wrongfully confine, 7 cases, 7 verage III. Serious offences against persons and pr ounted property only—Robberies, 1 case, 2 persons tried, ; serious mischief and cognate offences, 15 cases, 34 perso ried, 28 convicted; lurking house trespass or housebreaking with intent to commit an offence, or having made preparation for hurt, 13 cases, 26 persons tried, 25 convicted; house trespass with a view to commit an offence or having made preparation for hurt, 7 cases, 7 persons tried, 6 convicted. Class IV. Minor offences against the person—Wrongful restraint and confinement, 32 cases, 23 persons tried, 23 convicted; rash act, causing hurt or

endangering life, 1 case, no arrest. Class V. Minor offences against property—Lurking house trespass or housebreaking, 7 cases, 5 persons tried, 4 convicted; theft of cattle, 16 cases, 18 persons tried, 7 convicted; ordinary theft, 403 cases, 162 persons tried, 124 convicted; criminal breach of trust, 22 cases, 14 persons tried, 9 convicted; receiving stolen property, 16 cases, 23 persons tried, 22 convicted; criminal or house trespass, 55 cases, 38 persons tried, 27 convicted. Class VI. Other offences not specified above—Excise laws, 2 cases, 2 persons tried, 2 convicted; public and local nuisances, 94 cases, 126 persons tried, 119 convicted.

The number of persons actually tried and convicted in 'non-cognisable' cases is as follows:—Class I. Offences against the State, public tranquillity, safety, and justice—Offences against public justice, 28 cases, 33 persons tried, 32 convicted; offences by public servants, 1 case, 1 person tried, 1 convicted; false evidence, false complaints and claims, 7 cases, 7 persons tried, 6 convicted; forgery, fraudulently using forged documents, 4 cases, 4 persons tried, convicted; offences relating to weighing and measuring, 3 cases, ersons tried, 3 convicted; making or using false trade marks, 1 Class II. Serious offences against the person—Causing mis-e, 3 cases, 3 persons tried, but none convicted. Class III. offences against property—Extortion, 9 cases, 11 persons convicted. Class IV. Minor offences against the person , 2 cases, 2 persons tried, 2 convicted; wrongful confine-4 cases; criminal force, 324 cases, 237 persons tried, 140 ted. Class V. Minor offences against property—Cheating, es, 14 persons tried, 5 convicted; criminal misappropriation perty, 17 cases, 14 persons tried, 9 convicted; criminal breach t by public servants, bankers, etc., 1 case; simple mischief, s, 49 persons tried, 31 convicted. Class VI. Other offences cified above—Offences relating to marriage, 25 cases, 3 sons tried, 1 convicted; offences against religion, 2 cases, 1 person tried, 1 convicted; criminal breach of contract of service, 3 cases, 1 person tried; defamation, 13 cases, no arrest; intimidation and insult, 4 cases, 2 persons tried, 1 convicted; public and local nuisances, 4 cases, 4 persons tried, and convicted; offences under chapters xviii., xx., xxi., xxii. Criminal Procedure Code, 4 cases, 4 persons tried, 1 convicted. Special laws not cognisable by police in detail—Act iii. of 1857, and Act i. of 1871, 37 cases, 33 persons tried, 9 convicted; Ferry Act, 4 cases, 3 persons tried, 3 con-

victed; Act xxxi. of 1860, 2 cases, 2 persons tried and convicted; Act ii. of (B.C.) 1864, 2 cases, 2 persons tried, 1 convicted; section 29 of Act v. of 1861, 4 cases, 2 persons tried and convicted; Act ii. of Bengal Council of 1870, 15 cases, 16 persons tried, 11 convicted.

Excluding 296 cases which were discovered to be false, and 50 which were not inquired into under section 117 of the Criminal Procedure Code, the total number of 'cognisable' and 'non-cognisable' cases investigated in Darrang District in 1872 was 994, in which 967 persons were tried and 697 persons were convicted, either by the Magistrates or the Sessions; proportion of persons convicted to persons tried, 72·07 per cent., or one person convicted of an offence of some kind or other to every 338 of the total District population.

JAIL STATISTICS.—There are two jails in Darrang District, viz. the principal jail at the Civil Station and a Subdivisional lock-up at Mangaldái. The following are the statistics of the jail population of Darrang District for the years 1857-58, 1860-61, and 1870.

In 1857-58, the first year for which materials are available, t daily average number of prisoners in the Darrang jail was 121; total number of civil, criminal, and under-trial prisoners admi during the year being 256. The discharges were as fol Transferred, 51; released, 155; escaped, 1; died, 5: tot In 1860-61 the daily average number of prisoners w number of civil, criminal, and under-trial prisoners admitte the year, 264. The discharges were—Transferred, 106; r 131; escaped, 4; died, 8: total, 249. In 1870 the daily a number of prisoners was 207; number admitted into jail duri year, 1006. The discharges were—Transferred, 19; released escaped, 2; died, 6: total, 564.

In 1857-58 the proportion of prisoners admitted into hospital was 175·69, and the deaths 4·13 per cent. of the jail population; in 1860-61 the admissions into hospital a to 135·74, and the deaths to 3·86 per cent. of the average jail population; in 1870 the admissions into hospital amounted to 244·93, and the deaths to 2·89 per cent. of the average jail population.

The average cost of maintenance per prisoner in the Darrang jail and lock-up, including rations, establishment, hospital charges, clothing, contingencies, and all other charges except the prison police guard, which is included in the general police budget, is returned as follows:—In 1857-58 it amounted to Rs. 67. 9. 1 or £6, 15s. 1½d. per head; in 1860-61 it amounted to Rs. 50 or £5

per head; and in 1870, to Rs. 53. 1. 2 or £5, 6s. 2d. per head. The cost of the [illegible] police guard in 1870 amounted to an average of [illegible] or £1, 0s. 0d. per head. The Inspector-General of Jails, in his Report for 1870, returns the total cost in that year of the Darrang jail and lock-up at Mangaldái, including the prison police guard but exc[illegible]ding cost of alterations and repairs, at £1221, 1s. 11d. Excluding the [illegible]t of the jail police guard, which is included in the general police budget of the District, the cost of the jail in 1870 amounted to £991, 14s. 9d.

Jail manufactures and industries have been carried on in Darrang District for upwards of twenty-eight years, and contribute a certain proportion to the cost of maintenance of the prisoners. In 1857-58 the total receipts amounted to £129, 11s. 10d., and the charges to £115, 9s. 3d., leaving a surplus or profit of £14, 2s. 7d.; average earnings of each prisoner engaged in manufactures, Rs. 3. 13. 10 or £0, 7s. 9d. In 1860-61 the total credits arising from jail manufactures amounted to £256, 7s. 10d., and the charges to £166, 7s. 11d., leaving a surplus or profit of £89, 19s. 11d.; [illegible]erage earnings by each prisoner engaged in manufactures, 17s. 5½d. [illegible]1870 the total credits amounted to £785, 18s. 1d., and the [illegible]ts to £482, 9s. 1d., leaving a surplus or profit of £303, 9s. 0d.; [illegible]rage earnings by each prisoner engaged in manufactures, £5, [illegible]4d.

The statistics of the prison population of the jail and lock-up [illegible]875, the latest year for which information is available, are as [illegible]ws:—The total number of prisoners admitted during the year [illegible]as 1144, of whom 67 were females; the daily average prison popu[illegible]ation being 171·43, of whom 5·68 were women. These figures show one person always in jail to every 1318 of the total District population, or one female to every 19,924 of the female population. The number of prisoners discharged during 1875 was 968, leaving 176 in jail at the end of the year. Of the 141·21 daily average labouring convicts, 4·00 were employed as prison officers, 35·44 as prison servants, 38·28 in buildings and repairs, 15·48 in the jail garden, 15·48 in manufactures, and 11·46 in extra-mural labour. Excluding cash receipts from manufactures, which amounted to £391, 14s. 0d., the net cost of the jail and lock-up was £2273, 2s. 0d.

EDUCATIONAL STATISTICS. — The following comparative tables,

[*Sentence continued on page* 159.

Return of Government and Aided Schools in Darrang District for the Years 1856–57, 1860–61, and 1870–71.

Classification of Schools.	Number of Schools.			Number of Pupils.											
				Hindus.			Muhammadans.			Others.			Total.		
	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.
Government English School,	...	...	1	...	...	50	...	...	2	...	...	7	...	...	59
Government Vernacular Schools,	9	6	2	282	217	121	16	3	3	41	15	7	339	235	131
Aided English School,	...	...	1	...	...	60	...	...	3	...	...	2	...	...	65
Aided Vernacular Schools,	11	17	22*	5	...	175	...	...	1	269	299	...	274	299	176
Aided Girls' Schools,	...	...	2	...	...	17	...	...	...	...	...	...	...	...	17
Private Institution for Special Education,			1	...	...	27	...	...	6	...	...	9	...	...	42
Total,					317	450	16	3	15	310	314	25	613	534	490

* ... was made of the pupils.

... IN DARRANG DISTRICT—*continued.*

Classification of Schools.	Receipts.						Total Expenditure.		
	Government Grant.			Subscriptions, Fees.					
	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d	£ s. d.	£ s. d.
Government English School, ...	...	...	261 12 0	...	...	56 5 4	...	...	312 17 4
Government Vernacular Schools, . . .	70 16 0	32 16 2	67 10 10	...	2 3 11	7 11 2	70 16 0	35 0 0	75 1 11
Aided English School,	...	...	48 0 0	...	...	68 13 5	...	...	116 13 5
Aided Vernacular Schools, ...	50 0 0	330 0 0	177 0 0	...	...	26 13 3	46 13 3	125 4 0	203 11 3
Aided Girls' Schools, .	...	...	13 4 0	...	...	...	...	...	13 4 0
Private Institution for Special Education, .	...	...	54 0 0	...	...	...	...	...	54 0 0
Total, . . .	120 16 0	362 16 2	621 6 10	...	2 3 11	159 3 2	117 9 3	160 4 0	775 7 11

EDUCATIONAL STATISTICS OF DARRANG DISTRICT FOR THE YEARS 1871–72 AND 1872–73.

DESCRIPTION OF SCHOOLS.	Number of Schools.		Number of Pupils on 31st March.		Average Attendance.		EXPENDITURE.					
							Government.		Other Sources.		Total.	
	1871–72	1872–73	1871–72	1872–73	1871–72	1872–73	1871–72.	1872–73.	1871–72.	1872–73.	1871–72.	1872–73.
							£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Higher Schools—												
Government,	1	...	45	...	37	...	237 17 11	...	49 6 0	...	287 3 11	...
Aided,	...	1	...	46	...	50	...	255 7 4	...	52 5 3	...	307 12 7
New,	...	2	...	130	...	111	...	72 0 0	...	19 11 5	...	91 11 5
Total,	1	3	45	176	37	161	237 17 11	327 7 4	49 6 0	71 16 8	287 3 11	399 4 0
Middle Schools—												
Government,	2	...	84	...	65	...	57 8 4	...	14 9 9	...	71 18 1	...
Aided,	3	1	91	48	75	45	73 16 0	48 0 0	100 17 1	72 0 0	174 13 1	120 0 0
New,	...	2	...	55	...	53	...	25 16 0	...	25 16 0	...	51 12 0
Lower Vernacular,	...	16	...	367	...	359	...	120 0 0	...	12 0 0	...	132 0 0
Total,	5	19	175	470	140	457	131 4 4	193 16 0	115 6 10	109 16 0	246 11 2	303 12 0
Primary Schools— *Páthsálás*,	21	...	443	...	315	...	209 0 0	...	9 0 2	...	218 0 2	...
Normal School— Aided,	1	1	30	18	24	15	* ...	60 0 0	* ...	...	...	60 0 0
Schools for Boys— Lower Vernacular,	...	19	...	1510	...	428	...	63 5 3	...	17 14 0	...	80 19 3
Schools for Girls— Aided,	3	3	37	47	26	36	18 4 0	19 16 0	0 10 0	1 14 3	18 14 0	21 10 3
New *Páthsálás*,	...	21	...	567	...	499	...	29 0 0	...	3 4 7	...	32 4 7
Grand Total,	31	66	730	2783	542	1596	596 6 3	693 4 7	174 3 0	204 5 6	770 9 3	897 10 1

* Included in the cost of *páthsálás*.

Sentence continued from page 155.]
compiled from the Annual Reports of the Director of Public Instruction, exhibit the number of Government and aided schools in Darrang District for each of the years 1856-57, 1860-61, and 1870-71. It will be seen that the number of schools increased from 20 in 1856-57 to 29 in 1870-71. The Government grant in aid amounted to £120, 16s. 0d. in 1856-57, and to £621, 10s. 10d. in 1870-71; the total expenditure amounting to £117, 9s. 3d. in 1856-57, and to £775, 7s. 11d. in 1870-71.

EDUCATIONAL STATISTICS FOR 1871-72 AND 1872-73.—Sir George Campbell's scheme of educational reform, by the extension of the grant-in-aid rules to hitherto unaided primary village schools or *páthsálás*, came into operation in September 1872. The system, however, has not received so full a development in Darrang as in some other Districts. The table on p. 158, showing the school statistics for 1871-72 and 1872-73, exhibits the educational state of the District immediately prior to the introduction of Sir George Campbell's reforms, as compared with its condition immediately subsequent to that change.

At the end of 1875 the number of Government inspected schools in Darrang District had increased to 89, and the pupils to 2521.

POSTAL STATISTICS.—Between the years 1861-62 and 1870-71, the number of letters, newspapers, parcels, and books received at the Darrang District had multiplied thirty-eight fold, having risen from 1386 in 1861-62, to 58,614 in 1865-66, and to 39,836 in 1870-71. The number of letters, etc., despatched from the District increased from 1034 in 1861-62, to 29,817 in 1865-66. I have not succeeded in obtaining the number of letters, etc., despatched from the District in 1870-71. In 1861-62 the total postal receipts amounted to £45, 3s. 0d., and the expenditure to £329, 11s. 10d. In 1865-66 the receipts were £385, 9s. 3d., and the expenditure was £644, 6s. 10d. In 1870-71 the receipts had decreased to £245, 1s. 3d., exclusive of £14, 1s. 0d., receipts from sale of stamps for official correspondence, making a total of £259, 2s. 3d. The expenditure in that year was £264, 3s. 10d. The following table, showing the number of letters, newspapers, etc., received at and despatched from the Darrang Post Office, for the years 1861-62, 1865-66, and 1870-71, is compiled from a return specially furnished by the Director-General of Post Offices.—

POSTAL STATISTICS OF DARRANG FOR THE YEARS 1861-62, 1865-66, AND 1870-71.

	1861-62.		1865-66.		1870-71.	
	Received.	Despatched.	Received.	Despatched.	Received.	Despatched.
Letters,	1,279	1,030	45,337	29,511	32,920	*Materials not received for this column.*
Newspapers,	91	2	11,356	90	5,816	
Parcels,	1	1	1,221	185	352	
Books,	15	1	700	31	748	
Total,	1,386	1,034	58,614	29,817	39,836	
Sale of Postage Stamps,	*Returns not forthcoming.*		£234 13 11		£167 13 5	
Cash Collections,	£45 3 0		150 15 5		77 7 9	
Total Receipts,	45 3 0		385 9 3		245 1 3*	
Total Expenditure,	329 11 10		644 6 10		264 3 10	

In 1875-76 the District contained 2 post offices, and 64,47 covers were received for delivery.

ADMINISTRATIVE DIVISIONS.—For administrative purposes rang District is divided into the two following Subdivisions :—

THE SADR OR HEADQUARTERS SUBDIVISION contains an 2093 square miles, 48 *mauzás* or groups of villages, ar houses. Population—Hindus—males 34,943, and fem total, 66,162, or 97·6 per cent. of the Subdivisiona Proportion of males in total Hindus, 52·8 per cent. M —males 691, and females 535; total, 1226, or 1·8 p Subdivisional population. Proportion of males in 56·4 per cent. Buddhists—males 90, and fe 200, or ·3 per cent. of the Subdivisional popula males in total Buddhists, 45·0 per cent. Chri nd females 41; total, 85, or ·1 per cent. of the Su on. Proportion of males in total Christians, other denominations, not separately classified in t port—males 59, and females 37; total, 96, or ·2 per c ne Subdivisional population. Proportion of males in total 'others,' 61·5 per cent. Population of all denominations—males 35,827, and females 31,942. Proportion of males in Subdivisional population, 52·9 per

* Exclusive of £14, 1s. 0d., receipts from sale of stamps for official correspondence. Official or service stamps were introduced in 1866.

cent. Average density of the population, 32 per square mile; average number of persons per *mauzá*, 1412; average number of houses per square mile, 6; average number of persons per house, 5·6. This Subdivision comprises the police circles (*thánás*) of Tezpur, Chutiá, and Gohpur.

THE MANGALDAI SUBDIVISION contains an area of 1320 square miles, 89 *mauzás* or groups of villages, and 31,596 houses. Population—Hindus; males 80,199, and females 75,028; total, 155,227, or 92·3 per cent. of the Subdivisional population. Proportion of males in total Hindus, 51·7 per cent. Muhammadans—males 6603, and females 6030; total, 12,633, or 7·5 per cent. of the Subdivisional population. Proportion of males in total Muhammadans, 52·3 per cent. Buddhists—males 100, and females 97; total, 197, or ·1 per cent. of the Subdivisional population. Proportion of males in total Buddhists, 50·8 per cent. Christians—males 102, and females 69; total, 171, or ·1 per cent. of the Subdivisional population. Proportion of males in total Christians, 59·7 per cent. Other denominations not separately classified in the Census Report—males 6, and females 6; total, 12. Proportion of males in total 'others,' 50·0 per cent. Population of all denominations—males 87,010, and females 81,230; total, 168,240. Proportion of males in Subdivisional population, 51·7 per cent. Average density of the population, 127 per square mile; average number of persons per *mauzá*, 1890; average number of houses per square mile, 24; average number of persons per house, 5·3. This Subdivision comprises the police circles (*thánás*) of Márápárá, Chatgárí, and Mangaldái.

FISCAL DIVISIONS.—The following is a list showing the area, number of estates, land revenue, and population of each of the 5 Fiscal Divisions or *mahálś* in Darrang District, as ascertained by the Survey officers in their recent operations in Darrang:—

(1) BURIGUMA: area, 39,445 acres, or 61·63 square miles; 5 estates; land revenue, £1502, 6s. 0d.; population, 9754.

(2) CHAIDWÁR: area, 296,921 acres, or 463·94 square miles; 5 estates; land revenue, £1574, 2s. 0d.; population, 9668.

(3) CHARDWAR: area, 717,686 acres, or 1121·38 square miles; 15 estates; land revenue, £6135, 10s. 0d.; population, 39,490.

(4) CHATGARI: area, 27,902 acres, or 43·59 square miles; 7 estates; land revenue, £3187, 14s. 0d.; population, 16,319.

[*Continued on page* 165.

List of Mauzas with Areas in Darrang District, Surveyed in Seasons 1871-72 to 1875-76.

No.	Name of *Mauzá*.	*Mauzá* Area.	*Lakhiráj* Area.	*Nisf Khiráj* Area.	*Khiráj* Area.	Waste Land Grant Area.	Ten Years Lease Rules (*Patta*) Area.	Total Area of each *Mauzá*.
	MAHAL CHARDWAR.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
1	Bánsbári,	44,924·29	1005·00	16·13	...	2,994·77	...	48,940·19
2	Bálipárá,	99,020·70	129·40	...	...	1,480·70	...	100,630·80
3	Buchuriá,	5,537·30	1·68	...	...	...	...	5,538·98
4	Bihuguri,	4,679·42	...	16·36	...	...	...	4,695·78
5	Bokágáon,	13,488·30	...	...	...	2,545·35	...	16,027·65
6	Borgáon,	23,505·16	...	95·50	17·50	...	...	23,618·16
7	Dekargáon,	4,179·12	...	25·50	...	...	...	4,204·62
8	Dulábári,	39,245·74	...	...	...	...	...	39,245·74
9	Haleswar,	15,049·40	...	258·81	64·48	1,065·33	...	16,438·02
10	Modopi,	8,826·42	35·00	50·45	17·96	5,722·25	...	14,652·08
11	Máhábhairavi,	3,530·70	...	298·80	...	...	...	3,829·30
12	Naharbári and Sirájuli,	232,539·78	195·04	35·15	...	...	300·17	233,070·04
13	Aurang,	82,709·96	...	...	...	989·00	...	83,698·96
14	Pitáknawá,	20,515·45	18·66	35·98	...	...	...	20,570·09
15	Pakbatiá,	3,712·71	...	208·43	1·00	...	...	3,922·14
15	Total,	601,457·85	1384·78	1040·91	100·94	14,797·60	300·17	619,089·25
1	River Brahmaputra in *mahál* Chardwár,	98,603·90	...	...	...	...	...	98,603·90
16	Total *mahál* Chardwár,	700,061·75	1384·78	1040·91	100·94	14,797·60	300·17	717,693·15
	MAHAL CHAIDWAR.							
1	Behálí,	55,131·32	...	...	...	1,107·38	...	56,238·70
2	Gohpur,	60,539·78	31·73	76·36	...	214·87	...	60,862·74
3	Gumbherí,	66,961·07	...	...	...	393·29	...	67,354·36
4	Kolábárí,	31,850·25	429·58	105·26	...	...	...	32,385·09
5	Kalangpur,	49,199·73	216·43	24·07	...	406·90	...	49,847·13
5	Total,	263,682·15	677·74	266·29	...	2,122·44	...	266,688·82
1	River Brahmaputra in *mahál* Chaidwár,	30,232·55	...	...	...	...	...	30,232·55
6	Total *mahál* Chaidwár,	293,914·70	677·74	266·29	...	2,122·44	...	297,921·37
	MAHAL NAODWAR.							
1	Bághmárá,	60,979·22	...	...	...	...	...	60,979·22
2	Bishnáth,	46,252·02	435·53	75·87	...	254·80	...	47,018·22
3	Bokolábhotiá,	87,650·57	...	...	...	645·52	...	88,296·09
4	Barbhagiá,	3,883·10	...	67·83	...	...	...	3,955·93
5	Chilándá,	2,918·19	59·80	698·83	...	...	...	2,076·82
6	Gurkakhar,	2,513·99	...	...	...	...	...	2,513·99
7	Morádbal,	3,211·91	...	...	...	...	...	3,211·91
8	Nagsankhar,	32,196·02	276·89	26·66	...	2,774·77	...	35,274·34
9	Páupur,	6,675·40	...	...	...	...	...	6,675·40
10	Shakomatá,	50,879·27	...	...	...	3,877·00	...	54,756·27
11	Chutiá,	29,714·98	...	22·99	...	2,883·98	...	32,621·86
12	Sorubhagiá,	2,897·22	35·11	447·09	...	272·02	...	3,651·44
12	Total,	329,776·89	807·03	1339·18	...	10,708·09	...	342,631·19
1	River Brahmaputra in *mahál* Naodwár,	33,409·88	...	...	...	...	...	33,409·88
13	Total *mahál* Naodwár,	363,186·77	807·03	1339·18	...	10,708·09	...	376,041·07

List of Mauzas with Areas in Darrang District, Surveyed in Seasons 1871-72 to 1875-76—*continued.*

No.	Name of *Mauzá*.	Government Forest Revenue.	*Mauzá* Area.	*Lakhiráj* Area.	*Isf Khiráj* Area.	*Khiráj* Area.	Waste Land Grant Area.	New Lease Rules (30 Years) Area.	Total Area of each *Mauzá*.
	MAHAL BURIGUMA.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
1	Ambágáon, . . .	...	8,442·16	...	...	...	603·00	...	9,045·16
2	Benghári, . . .	507·22	12,599·78	...	...	...	1,296·00	150·00	14,453·00
3	Bor Pathár, . .	...	5,047·82	...	...	...	...	...	5,047·82
4	Dumragáon, . .	...	8,591·48	...	...	...	...	...	8,591·48
5	Harisingá, . . .	...	2,307·83	...	...	...	...	...	2,307·83
5	Total, . . .	507·22	36,989·07	...	...	...	1,799·00	150·00	39,445·27
	MAHAL CHATGARI.								
1	Bánsuriá Dakuá, .	...	5,653·84	...	...	...	...	...	5,653·84
2	Balákuchí, . . .	...	2,365·06	...	...	...	...	...	2,365·06
3	Dhalkáta, . . .	...	2,053·90	...	...	...	...	...	2,053·90
4	Námjolá, . . .	...	1,939·28	...	...	...	...	...	1,939·28
5	Putimári, . . .	...	10,666·85	...	218·77	338·56	594·45	...	11,818·63
6	Ratanpur, . . .	...	2,020·33	...	...	...	...	...	2,020·33
7	Tinkuriá, . . .	...	2,051·08	...	...	...	...	...	2,051·08
7	Total, . . .	...	26,750·34	...	218·77	338·56	594·45	...	27,902·12
	MAHAL CHUTIA.								
1	Dalgáon Baruagáon, .	...	48,822·35	...	...	...	1,031·60	...	49,853·95
2	Kaupáti, . . .	...	43,469·87	...	...	...	1,766·20	...	45,236·07
2	Total, . . .	...	92,292·22	...	...	...	2,797·80	...	95,090·02
1	River Brahmaputra on *mahál* Chutiá, . .	...	39,296·86	...	...	...	...	...	39,296·86
	MAHAL KHALING.								
1	Japrabári, . . .	5,735·03	30,201·93	...	...	...	4,065·22	86·00	40,088·18
2	Shikár, . . .	...	79,428·18	...	...	...	4,394·03	...	83,822·21
2	Total, . . .	5,735·03	109,630·11	...	...	...	8,459·25	86·00	123,610·39
	MAHAL KARIAPARA.								
1	Belgári, . . .	...	13,589·93	...	...	...	...	...	13,589·93
2	Boro Sájhar, . .	...	1,750·71	...	...	...	...	...	1,750·71
3	Chota Sájhar, . .	...	3,735·70	...	...	...	...	...	3,735·70
4	Dhuliá *Chapri*, . .	...	4,446·27	...	...	...	...	...	4,446·27
5	Gergáon, . . .	...	16,685·60	...	...	...	...	...	16,685·60
6	Hátigarh, . . .	...	10,867·70	...	...	...	...	...	10,867·70
7	Kahitári, . . .	...	10,967·51	...	...	...	...	...	10,967·51
8	Monáigáon, . .	...	10,884·77	...	...	...	...	...	10,884·77
9	Páruá *Chapri*, . .	...	11,051·96	44·51	...	...	...	50·00	11,146·47
10	Rangápáni, . .	...	11,411·02	...	...	...	...	...	11,411·02
11	Raunágarh, . .	...	8,412·52	...	...	...	...	...	8,412·52
12	Sonáigáon Gumgáon, .	...	14,337·99	15·60	...	...	...	...	14,353·59
12	Total, . . .	...	118,141·68	60·11	...	...	...	50·00	118,251·79

List of Mauzas with Areas in Darrang District—*continued.*

No.	Name of *Mauzá*.	*Mauzá* Area.	*Lakhiráj* Area.	*Nisf Khiráj* Area.	*Khiráj* Area.	Waste Land Grant Area.	New Lease Rules Area (30 Years).	Total Area of each *Mauzá*.
	MAHAL DESH DARRANG.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
1	Autolá (Bará and Chhotá),	4,005·25	493·96	703·09	...	19·37	...	5,221·67
2	Básgorá,	15,049·16	...	17·56	126·20	203·00	...	15,395·92
3	Banglágarh,	2,067·10	...	420·79	...	...	...	2,487·89
4	Bishnupur,	5,910·37	145·73	64·58	5·30	...	...	6,125·98
5	Banáikuchi,	2,233·98	48·57	53·00	...	...	...	2,335·55
6	Bonmáli,	1,075·31	...	...	...	...	...	1,075·31
7	Bonmajhá,	5,859·58	...	118·21	20·54	...	...	5,998·33
8	Báinárá,	1,610·26	...	...	...	...	...	1,610·26
9	Burorá,	753·32	341·82	1,244·89	...	...	...	2,340·03
10	Bihágáon, Kotáhi, and Panárá,	7,003·27	93·46	348·02	52·90	262·00	...	7,759·65
11	Chopái Mughulbása,	7,004·98	126·98	948·62	...	1,299·30	...	9,379·88
12	Chináková,	4,868·26	...	2,534·89	...	...	...	7,403·15
13	Choporá (Bará and Chhotá),	2,478·37	110·47	329·43	...	...	...	2,918·27
14	Chotonuhiá,	4,898·23	...	...	...	...	...	4,898·23
15	Durgágáon,	2,448·72	...	121·68	...	...	...	2,570·40
16	Dolágáon Geruá,	10,254·98	61·70	731·63	...	878·55	...	11,926·86
17	Dipilá Jhargáon Ahiní,	4,744·36	42·24	359·46	16·20	...	...	5,162·26
18	Dhulá Kharoputiá,	8,770·70	...	202·60	...	...	95·00	9,068·30
19	Dahi, Atiábári Digirpárá, and Horinkhojá,	5,535·17	175·17	1,057·44	...	...	...	6,767·78
20	Gharoá Sonápur,	5,264·93	...	181·93	...	...	...	5,446·86
21	Ghorásál,	863·88	24·24	126·58	...	...	...	1,014·70
22	Goriághopá,	1,352·15	46·67	53·70	...	...	...	1,452·52
23	Haulimohanpur,	1,241·65	44·05	1,046·04	...	...	...	2,332·04
24	Hindughopá Sitmádár,	5,089·45	11·79	766·18	16·44	...	...	5,883·86
25	Jamguri,	1,047·03	77·80	6·29	...	...	...	1,131·12
26	Kaláigáon Borkholá,	5,360·31	...	1,324·89	...	2,792·86	14·45	9,501·51
27	Kákerikholá,	6,234·84	...	6,045·55	...	3,258·60	...	15,538·99
28	Káchárídág,	957·19	...	776·23	...	...	...	1,733·42
29	Kalitá Kuchi,	2,026·16	...	2,320·58	...	...	...	4,346·74
30	Khagrábári,	3,864·03	...	...	...	...	...	3,864·03
31	Lokrái, Kháti Kuchi Bejpárá,	2,950·51	47·35	244·60	19·22	...	...	3,261·68
32	Lorákuchi Lozorá,	5,161·80	...	367·91	35·43	...	...	5,565·14
33	Masikuchi,	4,567·05	...	...	...	...	...	4,567·05
34	Motájhar Sipájhar,	14,998·44	...	533·74	...	...	...	15,532·18
35	Mangaldái,	197·19	...	20·08	...	...	...	217·27
36	Mahiripárá,	5,725·19	...	400·88	126·20	...	...	6,252·27
37	Narkoli,	6,472·32	...	45·35	...	...	...	6,517·67
38	Puniá,	1,603·91	11·72	79·40	...	...	...	1,695·03
39	Patgáon and Duliapárá,	2,983·95	23·20	959·37	...	621·42	...	4,587·94
40	Piprákuchi,	1,779·57	15·80	54·07	...	...	...	1,849·44
41	Rángámáti,	3,420·38	50·55	157·89	...	...	...	3,628·82
42	Ramákuchi,	1,689·80	57·40	145·74	...	...	...	1,892·94
43	Rámpur,	3,007·06	...	2,370·55	...	...	...	5,377·61
44	Raumári,	1,649·08	...	3,989·80	...	...	...	5,638·88
45	Rautholi, Lakhimpur, and Somolá,	7,940·34	592·71	560·56	...	262·35	...	9,355·96
46	Sorbái Chapri (Bará),	5,428·25	16·35	1,851·02	...	...	...	7,295·62
47	Sorbái Chapri (Chhotá),	864·56	...	36·49	...	...	...	901·05
48	Sorabári Barhampur,	4,360·54	...	494·68	...	...	...	4,855·22
49	Silákuchi Hátibundá,	6,082·67	56·33	...	...	...	...	6,139·00
50	Shámabári,	10,378·10	...	145·08	...	...	...	10,523·18
51	Janeswar,	2,096·11	9·92	702·48	...	...	...	2,808·51
51	Total of *mauzá* area,	223,238·81	2826·88	35,063·55	418·43	9,597·45	109·45	71,254·57
1	*Chapri* Basgorá,	10,613·45	...	...	...	...	...	10,613·45
2	*Chapri* Bonmáli,	17,882·50	...	...	...	...	...	17,882·50
3	*Chapri* Motájhar,	8,282·13	...	...	...	...	...	8,282·13
4	*Chapri* Rángámáti,	7,488·57	...	...	...	...	...	7,488·57
5	*Chapri* Bangalagarh,	23,608·33	...	...	...	...	...	23,608·33
6	*Chapri* Chopái,	2,229·93	...	...	...	...	...	2,229·93
7	*Chapri* Dhulá Kharuputiá,	7,537·41	...	667·93	...	...	...	8,205·34
8	*Chapri* Punián,	3,581·15	...	...	...	...	...	3,581·15
8	Total of *chapri* area,	81,223·47	...	667·93	...	...	...	81,891·40

(Continued from page 161.]

(5) CHUTIA: area, 134,386 acres, or 209·97 square miles; 2 estates; land revenue, £767, 8s. od.; population, 5132.

(6) DESH DARRANG: area, 353,146 acres, or 551·79 square miles; 51 estates; land revenue, £16,724; population, 109,574.

(7) KARIAPARA: area, 118,251 acres, or 184·76 square miles; 12 estates; land revenue, £2458; population, 20,237.

(8) KHALING: area, 123,910 acres, or 193·61 square miles; 2 estates; land revenue, £1486, 18s. od.; population, 7224.

(9) NAODWAR: area, 376,041 acres, or 587·56 square miles; 12 estates; land revenue, £3191, 2s. od.; population, 18,611.

The table on pp. 162-164 exhibits the details of the area, etc., of each *mauzá* in Darrang District, arranged according to Fiscal Divisions. The figures are those arrived at by the Survey officers in their recent investigations.

CLIMATE.—The north-east monsoon, which marks the commencement of the cold season, sets in pretty regularly about the beginning of November. North-east winds prevail till about the end of April, generally interrupted in March by heavy winds from the south-west. Towards the end of November the land begins to dry up, and the vegetation to wither, but the low parts of the country remain damp till about the end of January. During February, March, and April, the water in tanks and wells becomes scarce, and the greater part of the country is unfit for cultivation. The south-west monsoon sets in about May, and ceases in October. The annual rainfall for the twelve years preceding 1873 has averaged 76·82 inches, divided as follows, according to the seasons:—From January to May, 20·03 inches; from June to September, 52·13 inches; from October to December, 4·66 inches. The rainfall for each month in 1873, at Tezpur and Mangaldái, is returned as follows:—At Tezpur—January, 0·40 inches; February, 0·71 inches; March, 2·57 inches; April, 4·88 inches; May, 6·82 inches; June, 16·83 inches; July, 18·74 inches; August, 6·36 inches; September, 6·92 inches; October, 1·66 inches; November and December, *nil*: total, 65·89 inches. At Mangaldái—January, 0·33 inches; February, 1·31 inches; March, 3·21 inches; April, 5·55 inches; May, 9·30 inches; June, 13·23 inches; July, 11·44 inches; August, 3·90 inches; September, 5·40 inches, October, 0·30 inches; November and December, *nil*: total, 53·97 inches. In 1875 the rainfall at Tezpur amounted to 84·03 inches, distributed as follows:—From

January to May, 18·37 inches; from June to September, 62·47 inches; October to December, 3·25 inches.

ENDEMIC DISEASES.—The prevailing diseases of the District are the following:—Intermittent fever, generally quotidian or irregular, most common from June to November; dysentery becomes frequent after February, and abates about July, when the rains have well set in; diarrhœa, most common among imported labourers on the tea plantations; goitre is very common among the Doms and the Cáchárís living near the hill streams, and is most prevalent during the rains; epilepsy and insanity are common; and indigestion very frequent amongst opium-eaters. The great extent of waste and low land, the regular inundations, and the want of drainage fully account for the prevalence of fevers. The want of good drinking water in some places, and the indifference of the inhabitants regarding the quality of the water they use, are stated to be active causes of sickness. No change in the character or frequency of diseases has been observed in recent times.

EPIDEMICS.—Cholera prevailed in an epidemic form in 1865, when four per cent. of the population are said to have died from the disease; but this estimate is probably much too high. During 1870 cholera raged from April to the end of August, when the mortality amounted to about eight per thousand of the population. In both these epidemics the number of recoveries appear to have been considerably smaller than the number of those who died. In Tezpur town, in 1870, the police suffered severely from cholera, but the troops were not affected by it. The disease appeared earlier and ceased later than elsewhere in the west and north-west of the District, the most populous and best cultivated tract. The Civil Station suffered from the disease in a much less degree than the surrounding villages. In 1874, cholera prevailed in Darrang District throughout the entire year, but with the greatest severity in the months of May, June, and July. The populous Subdivision of Mangaldái suffered most. The cholera death-rate for the year is returned at 12·6 per thousand. A few cases of small pox occur every year in the western part of the District. In 1870, several persons died in consequence of inoculation.

An epizootic broke out in the District in the early part of 1867, and with intermissions has continued up to the present time. The symptoms exhibited by the diseased cattle are loss of appetite, flatulency, thirst, soreness of the abdomen, high temperature of

the body, frequent watery evacuations; these are quickly followed by prostration and death. The rate of mortality was very great. The disease is alleged to have been introduced into the District from Bengal by buffaloes, great numbers of which are annually imported into Assam.

VITAL STATISTICS are collected throughout Darrang District by the agency of the *mauzádárs*. In 1874, 8061 deaths were reported out of a total population of 236,009, equal to a ratio of 34·1 per thousand. This was the highest death-rate registered in any of the Assam Districts in 1874, and is almost double that recorded in Darrang for the previous year. No less than 37 per cent. of the total mortality in 1874 was caused by a fatal epidemic of cholera, which prevailed during that year. Of the 8061 deaths registered in 1874, 2997 were attributable to cholera, 185 to small-pox, 3050 to fevers, 1397 to bowel complaints, 14 to suicide, 28 to wounds or accidents, 29 to snake-bite or wild beasts, and 361 to all other causes. In 1875 the deaths registered numbered 4699, or a ratio of 19·9 per thousand of the population. The causes of death were—cholera, 660; small-pox, 81; fevers, 2636; bowel complaints, 974; suicide, 11; wounds and accidents, 32; snake-bite, 20; other causes, 285. With a view to test the accuracy of the general registration, from the beginning of 1873 a new system has been established by the side of the old, in accordance with which more accurate returns are obtained from [illegible] selected urban and rural areas. The urban area chosen for Darrang is the town of Tezpur, with an area of 1 square mile, and a population of 2282 (?) persons; the rural area comprises the *mauzás* of Bánsbárí, Pilakhawa, and Bihugurí, with an area of 53 square miles, and a population of 6475 persons. In the year 1874, the number of deaths recorded in the town area was 105, or at the rate of 46 per thousand; in the rural area, 376, or 58·0 per thousand. The total number of deaths is thus distributed, according to their causes:—Cholera, 133; small-pox, 16; fevers, 147; bowel complaints, 94; accidents, 3; snake-bite or by wild beasts, 3; other causes, 85: total deaths in selected areas, 481. Registration of births is only attempted in the specially selected areas, but the returns are not sufficiently trustworthy to deserve preservation.

A CHARITABLE DISPENSARY is established at Tezpur town. In 1875, 102 in-door patients were treated, of whom 32 or 31·3 per cent. died. The out-door patients in the same year numbered 3750.

THE INDIGENOUS MEDICINES used in the pharmacopœia of the native practitioners (*kabirájs*) includes the following vegetable drugs:—*Galanchá* (Argemone mexicana); *nágeswar* (Mesua ferrea), *damar* (Shorea robusta); Hibiscus esculentus; limes; *bel* (Ægle marmelos), *nim*, mango; marking nut (Semecarpus); tamarind (Cassia fistula); Indian liquorice; *palás* (Butea frondosa); *naimtaki* (Terminalia chebula); pomegranate, *luffa*, *ámrá*; *papáya*, *indrajab* (Wrightia anti-dysenterica), *mádár*, Nux vomica; *káládáná*; *tulsí* (Ocimum basilicum); *dhuturá*; tobacco; chillies; castor seed; *amlaki* (Phyllanthus emblica), hemp; ginger; turmeric; betel nut. Besides the regular *kabirájs*, the Bráhmans and sweepers also practise medicine. Mercurials and cows' urine appear to be largely used in their methods of treatment.

STATISTICAL ACCOUNT

OF THE

DISTRICT OF NOWGONG.

NOWGONG (Náogáon), a District of Central Assam, lying along the south bank of the Brahmaputra, is situated between 26° 44′ 50″ and 25° 47′ 0″ north latitude, and between 92° 0′ 0″ and 93° 54′ 0″ east longitude. It contains an area of 3415 square miles, and a population, as ascertained by the Census of 1872, of 256,390 souls. The chief town, which is also the Civil Headquarters of the ict, is Nowgong, situated on the east bank of the Kalang river, th latitude 26° 20′ 15″ and east longitude 92° 43′ 50″.

NDARIES.—The District is bounded on the north by the aputra river; on the east by the Dihing and Kaliání rivers e Nágá Hills; on the south by the Jáintiá and the Cáchár and on the west by the Brahmaputra and Kalang rivers. separate the District from the Fiscal Division of Dimaruá No difference exists between the revenue, magisterial, dictions. Originally, Nowgong formed a portion of ring District of Kámrup, but was formed into a istrative unit in 1832.

PECT OF THE DISTRICT.—The District of Nowgong pearance of a wide plain, intersected by numerous ams, and broken by a few hills and elevated tracts. is for the most part low-lying land, slightly undulating, with tall grass jungle. During the rains nearly the id under water. The level does not rise con- hmaputra to meet the hills which form the he District, but rather slopes towards the

...wing the general inclination of the A...
... of the District is occupied by the Mík...
...-ninth only of the total area is under cultivation...
...being uncultivated and waste. The Deputy-Commissi...
...s of opinion that seven-tenths of the waste land is cap...
...ought under the plough.

MOUNTAINS.—The following are the important moun...
...ated in the District:—(1) The Míkír hills, averag...
...and to two thousand feet in height; the highest...
...hree thousand five hundred feet above sea-level. Th...
...s, extending from the Kaliání river on the east down...
...the ...i river at Dabká. Their area is estimated to be about...
sixty miles in length by from thirty-five to forty miles in breadth, and they are generally table-shaped at the top. Their slope is very steep, and in many places they can only be ascended by the people of the plains by means of steps cut in their sides; the hill-men themselves, however, are able to go up and down without difficulty. Both hills and valleys are covered with heavy jungle and dense forests, except where they have been reclaimed by the Míkirs for the purpose of cotton cultivation, which is now carried on by them to a considerable extent. (2) The Kámákhyá hills—a small range situated between the south bank of the Brahmaputra and the bank of the Kalang rivers in the Fiscal Division of Kaliábá... about fifteen hundred feet high, flat on the top and easy of ... in some places rocky, and in others covered with dense jung... considerable portion of one of these hills, the Kámákhyá ... on which there is a temple sacred to the goddess Durgá, ... under tea cultivation. Besides these, there are other isolated ... and small ranges, which in some parts rise up boldly ... swamps at their base, covered with vegetation from ... to the summit.

RIVER SYSTEM.—The only river navigable throu... by steamers or native boats of a hundred *maund*... burden, is the Brahmaputra, which forms the north... the District. The next principal river is the Kalan... from the Brahmaputra in the north-east of the District, ... west course through the estates (*mahál*s) of Kaliábar a... then turns more to the west, flowing through the ... Chápari, and finally rejoins the Brahmapu... Kájálí-mukh, about fifteen miles above ...

1858, a large sandbank has formed across the upper mouth of this river where it leaves the Brahmaputra, cutting off all through communication for the greater part of the year. During the rainy season the Kalang has a depth of upwards of twenty-six feet of water; but in the cold weather it is only navigable from its confluence with the Brahmaputra in the extreme east of the District for a distance of twenty-one miles. It is, however, navigable for large boats during about six months of the year. Its principal tributaries are on the south bank of the river, and occur in the following order, starting from the point where it takes its departure from the Brahmaputra:—(1) The Michá and (2) Diju rivers, which join it below Kaliábar, at the places called Michá-mukh and Diju-mukh. During the dry season, when the bar across the mouth keeps out the waters of the Brahmaputra, these two streams are the chief feeders of the Kalang in the upper part of its course. (3) The Nanái, which takes its rise in the Míkír hills, and after receiving the waters of the Sálná and Chápánálá streams, at places called after their respective names, runs through the estates of Míkírpárá and Nowgong, and joins the Kalang above Rahá at a place called Háriá mukh. (4) The Kapilí, which flows into it at Rahá; and (5) the Kiling, which takes its rise in the Jáintiá Hills, and flowing northwards falls into the Kalang near Jágí, about twenty miles from where the latter river empties itself into the Brahmaputra. The Kalang appears to have twice shifted its course many years ago south of the Civil Station; the former beds have now become two large lakes (*bils*), known as the Mari Kalang and Potá Kalang lakes. The Sonái is another important river, which issues from the south bank of the Brahmaputra above Láokhoyá, and after flowing generally in a south-westerly direction through the Chápari and Rahá estates, joins the Kalang near the point of the junction of the latter river with the Brahmaputra. During the dry season it has a depth of about six feet of water, and the current is very sluggish, which renders navigation easy. This river has also changed its course, and its former bed in Chápari has become a lake known as the Mar Sonái. The Kapilí river rises in the Jáintiá Hills, and flowing northwards enters the plains of Nowgong at a place called Pánimar. After receiving its principal tributary, the Jamuná, flowing from the Nágá Hills, it passes through the estates of Dátipárá and a portion of Míkírpárá. Near Rahá it divides into two branches, one branch joining the Kalang at that place, and the other, after taking a short

westerly direction, falls into the Barpáni, a stream which takes its rise in the same hills as the Kapilí, and in its turn falls into the Dimál below Chápari-mukh. This river, after flowing some distance in a westerly direction, empties itself into the Káling, which, as above stated, falls into the Kalang at Jágí. The Deopáni river has its source in the Dálá Murá hill, one of the Nágá range, and after passing through a hilly tract, empties itself into the Diphlu at a place called Gatangá. The Leteri river, situated in the north of the District, is a branch of the Brahmaputra. It issues from that river opposite the town of Tezpur on the further bank, and after flowing in a westerly direction about twenty-four miles, and receiving several tributaries from the north, reunites with the Brahmaputra near the village of Káohágí. The only other river of importance is the Dhaneswarí, which forms a part of the eastern boundary of the District, and falls into the Brahmaputra at a place called Bagidwár Chápari.

The following rivers are navigable for boats of four tons burden and upwards, during about nine months of the year:—The Kalang, Kapilí, Nanái, Sonái, Leteri, Jamuná, Kiling, Deopáni, Barpáni, and Dhaneswarí rivers. The Deputy-Commissioner estimates that there are about a hundred and ten smaller rivers and streams in the District, navigable during the rainy season by boats of two tons burden. With the exception of the Kalang, the Sonái, and the Leteri, the banks of the rivers are generally abrupt and their beds sandy. The bed of the Sonái in some places consists of vegetable mould, and those of the Kapilí and Kiling are rocky throughout their whole length. The banks of the Sonái and Kalang are gently sloping. None of these rivers are fordable during the rains; but all of them can be forded in some portion of their course during the dry season. A ferry is established across the Kalang at Ráhá.

Lakes, etc.—The principal lakes in the District are as follow:—Garangá lake, Káchdhará lake, Mer lake, Mari Kalang, Marí Kalang, Udárí Khangharíá, and Pakáriá lake. No canals or artificial watercourses exist in Nowgong. The non-navigable rivers and streams are nowhere utilised by being applied as a motive power for turning machinery. The smaller streams and watercourses are frequently used for purposes of irrigation. The average annual number of deaths in the District from drowning, during the five years ending 1870, is estimated at thirty-five. This, however, only

represents the number of such cases reported to the police. The actual loss of life from this cause was probably much greater.

USES TO WHICH THE WATER IS PUT.—Fisheries provide a means of subsistence for a large class of the population, and the following villages contain a numerous fishing population:—Dimárugurí, Haibargáon, Rahá, Hátipárá, Bheluguri, Chámgurí, Chilbandhá, Mári Kalang, Puranigudám, Simlugurí, and Narí Kálí. These villages are inhabited either wholly or chiefly by Doms, a caste in Assam who generally gain their livelihood by fishing. The fisheries of the District are steadily increasing in value. In 1852-53 they yielded a revenue of £263. In 1865-66 the revenue derived from this source amounted to £761; in 1867-68 to £850; and in 1869-70 to £1042. During the five years ending 1869-70, the fisheries of the District yielded an average Government revenue of £922.

RIVER-SIDE TOWNS.—Besides the Civil Station of Nowgong, the only places in the District where a considerable river trade is carried on are Rahá, and a market to the south of Chápari-mukh, both which places are advantageously situated, in a commercial point of view, near the confluence of the Kalang, Dimál, and Kapilí rivers. The river trade carried on consists of the export of cotton, lac, and india-rubber brought down from the Nágá Hills and Northern Cáchár, and sent on to Gauhátí *via* the Brahmaputra. The profits are chiefly monopolised by Márwárís, who store the produce during the winter months, and despatch it to Gauhátí as soon as the rivers rise sufficiently to enable them to be navigated by large boats.

MARSH CULTIVATION.—None of the rivers or marshes in the District have been embanked with a view to cultivation, as there is, in fact, more cultivable land lying waste than the existing population can till. Reeds and canes grow abundantly in the marshes without any cultivation. Long-stemmed rice is not grown very extensively in Nowgong. The only part of the District where it is largely cultivated is in the Chápari and Rahá estates (*mahálsi*). The varieties called *amanábáo*, *negheri*, *kupáhí*, and *kekoyá*, are cultivated in marshes with an average depth of from three to four feet of water. No increase in the length of stem has been effected, so as to make the rice grow in deeper marshes than formerly.

LINES OF DRAINAGE.—Most of the superfluous water of the District is carried away by the Kalang river, assisted by its tributaries, the Diju, Michá, Nanái, and Kapilí. There are no lines of shallow lakes

or marshes by which the surface water finds its way through or out of the District. When the Brahmaputra rises, a considerable part of the country is flooded. Part of this water is carried off by the Kalang, and the remainder pours westward across country back into the Brahmaputra

MINES, QUARRIES, ETC.—A salt mine is known to exist at Jangthang, in the Mikír hills, and good building stone and limestone abound at Párimur Coal and limestone of excellent quality are found in some parts of the beds of the Jamuná and Dhaneswarí rivers.

THE FORESTS have only lately been utilised as a source of revenue. In 1865 the revenue derived from the forests was only 16s.; in 1866 it was £24, 6s. od.; in 1867, £360; in 1868, £365; and in 1869, £180: average annual revenue for the five years, £186. The extensive forests and grass wastes are sources of great profit to the inhabitants, supplying building materials as well as pasture for the cattle. The finer description of forest trees, such as *sál*, etc, which grow on the southern slopes of the hills, are young, the best timber having been cut down twelve or fifteen years ago by gangs of men from Darrang, sent up by a contractor, who stripped the forests of the finest *sál* trees over a long belt of country skirting the hills. The pasture lands of the District are held in common, and no revenue is derived from them; as the greater part of the District is waste, no restrictions have ever been put upon cattle grazing. The chief jungle products consist of lac, beeswax, Brazil inoad, and *uddl*. The class which chiefly deals in jungle products are the Míkírs; but they only make this an auxiliary to their ordinary means of subsistence.

WILD ANIMALS.—The cost of keeping down tigers and leopards, the principal destructive wild animals of the District, amounted to £15. 6s. od. in 1866-67, £18, 4s. od. in 1867-68, and £9, 5s. od. in 1868-69. The rewards for tiger-killing were formerly only Rs. 5 or 10s. a head, but it has been found necessary since 1870 to increase the rate to Rs. 15 or 30s., and subsequently to Rs. 25 or £2. 10s. od. No rewards have ever been paid for snake-killing. During the five years ending 1869, 254 people met their death from wild beasts, and 102 from snake-bites, or an average from both causes of about seventy a year. No trade is carried on in wild-beast skins, and, with the exception of the fisheries, the *ferœ naturœ* are not made in any way to contribute to the wealth of the District.

POPULATION.—Prior to 1871-72, no regular Census of the District had ever been taken, but several widely differing estimates were given of the population at different times. According to Mr. Robinson, in his *Descriptive Account of Assam* (Calcutta 1841), the population of Nowgong at that time amounted to about 90,000 persons. In 1853 Captain Butler estimated the population at 241,000, exclusive of the inhabitants of the Nágá Hills, which then formed part of Nowgong, but inclusive of the Subdivision of Golághát, now the neighbouring District of Síbságar. In 1870 the Deputy-Commissioner returned the population of the District, as at present constituted, at 250,000 persons, taking 5 as the average number of inmates per house.

During the year 1871-72, a regular Census of the District was taken by order of Government. A simultaneous enumeration was found impracticable, and the operations were spread over the greater part of the month of November 1871. The agency employed was the same as that in the other Assam Districts, and is described in my Statistical Account of Kámrúp (*ante*, p. 26). The results of the Census disclosed a total population of 256,390 persons, living in 1293 *mauzás* or groups of villages, and 44,050 houses. The total area of the District, as ascertained by the Survey officers in 1872, is 3415 square miles, showing the average density of the population to be 75 per square mile; average population of each *mauzá*, 198; average number of inmates per house, 5·8. Respecting the accuracy of the enumeration, the Deputy-Commissioner writes as follows just after the Survey:—'Although all the *mauzádárs* and subordinate enumerators have certified to the accuracy of their returns, I fear no very great reliance can be placed on them, especially in the case of those submitted from places bordering on the hills and distant from the Civil Station. The taking of the Census is a novelty for the natives of these parts; the object for which it was taken is a good deal mistrusted, and a great part of the people think it was merely an inquiry preliminary to some further tax being imposed upon them. Before the conquest of the Province by the British Government, every person of the cultivating class above a certain age was considered as a *páik* or person liable to be employed in the menial or military service of the king and his officers. As the late Census forms required that the names of all males above twelve years of age should be given, many of the people apprehend that the Government intends to introduce something of the same kind.'

The following table shows the distribution of the population according to *thánás* or police circles :—

ABSTRACT OF THE POPULATION, ETC. OF EACH POLICE CIRCLE (THANA) IN NOWGONG DISTRICT, 1872.

Thánás.	Area in Square Miles.	Number of Villages, *Mauzás*, or Townships.	Number of Houses	Total Population.	Averages calculated from preceding columns.				
					Persons per Sq. Mile.	Villages, *Mauzás*, or Townships per Sq. Mile.	Persons per Village, *Mauzá*, or Township.	Houses per Sq. Mile.	Persons per House
Dabká,	.	211	6,628	42,376	...	..	201		6·4
Jági,	.	322	9,238	53,506	...	...	166	...	5·8
Kaliábar,	.	80	2,825	15,924	...	...	199	...	5·6
Rahá,	.	109	3,955	24,618	.	..	226		6·2
Nowgong	.	571	21,404	119,966	...	..	210	..	5·6
District Total,	3415*	1,293	44,050	256,390	75	·35	198	12	5·8

The area returned in the Census Report is 3648 square miles; but this is incorrect. The results of the Survey, which was concluded in 1872, disclosed a total area of only 3415 square miles, and I have accordingly substituted this figure for the one given in the Census Report.

POPULATION CLASSIFIED ACCORDING TO SEX, RELIGION, AND AGE.—The total population of Nowgong District consisted in November 1871 of 133,107 males, and 123,283 females; total, 256,390. The proportion of males in the total population is 51·9 per cent., and the average density of the population, 75 persons per square mile. Classified according to religion and age, the Census gives the following results:—Hindus—under twelve years of age, males 47,550, and females 43,024; total, 90,574: above twelve years of age, males 79,933, and females 75,108; total, 155,041. Total of all ages—males 127,483, and females 118,132. Grand total of Hindus, 245,615, or 95·8 per cent. of the total District population; proportion of males in total Hindus, 51·9 per cent. Muhammadans—under twelve years of age, males 1970, and females 1723; total, 3693: above twelve years of age, males 3262, and females 3111; total, 6373. Total of all ages—males 5232, and females 4834. Grand total of Muhammadans, 10,066, or 3·9 per cent. of the total District population; proportion of males in total Musalmáns, 52·0 per cent. Buddhists—under twelve years of age, males 47, and females 49; total, 96: above twelve years of age, males 108, and females 87; total, 195. Total of all ages—males 155, and females 136. Grand total of Buddhists, 291, or ·1 per cent. of the total District population; proportion of males in total Buddhists, 53·3 per cent. Christians—under twelve years of age, males 32, and females 35; total, 67: above twelve years of age, males 69, and females 43; total, 112. Total of all ages—males 101, and females 78. Grand total of Christians, 179, or ·1 per cent. of the total District population; proportion of males in total Christians, 56·4 per cent. Other denominations not separately classified, consisting of aboriginal races and tribes—under twelve years of age, males 48, and females 34; total, 82: above twelve years of age, males 88, and females 69; total, 157 Total of 'others' of all ages—males 136, and females 103. Grand total of 'others,' 239, or ·1 per cent. of the total District population; proportion of males in total 'others,' 56·9 per cent. Population of all religions—under twelve years of age, males 49,647, and females 44,865; total, 94,512: above twelve years of age, males 83,460, and females 78,418, total, 161,878. Total of all ages—males 133,107, and females 123,283. Grand total, 256,390; proportion of males in total District population, 51·9 per cent.

The percentage of children not exceeding twelve years of age in

the population of different religions is returned in the Census Report as follows:—Hindus—male children 19·4, and female children 17·5 per cent. Proportion of both sexes, 36·9 per cent. of the total Hindu population. Muhammadans—male children 19·6, and female children 17·1 per cent. Proportion of children of both sexes, 36·7 per cent. of the total Muhammadan population. Buddhists—male children 16·2, and female children 16·8 per cent. Proportion of both sexes, 33·0 per cent. of the total Buddhist population. Christians—male children 17·9, and female children 19·6 per cent. Proportion of both sexes, 37·5 per cent. of the total Christian population. Other denominations, male children 20·1, and female children, 14·2 per cent. Proportion of both sexes, 34·3 per cent. of the total 'others' population. Population of all religions—male children 19·4, and female children 17·5 per cent. Proportion of both sexes, 36·9 per cent. of the total District population.

Infirm Population.—The number and proportion of insanes and of persons afflicted with certain infirmities in Nowgong District is thus returned in the Census Report:—Insanes—males 1; total, 1. Blind—males 17; total, 17, or ·0004 per cent. of the total District population. Total number of male infirms, 18, being ·0135 per cent. of the total male population, or ·0070 per cent. of the total District population.

Ethnical Division of the Population.—The Census Report ethnically divides the population into the following eight classes:—Europeans and Americans, 14; Eurasians, 2; non-Indian Asiatics, viz. Nepálí, 1; aboriginal tribes, 81,770; semi-Hinduized aborigines, 80,793; Hindu castes and people of Hindu origin, 83,453; Muhammadans, 10,066; and Burmese Maghs, 291. The details on the two following pages are taken from Mr. C. T. Magrath's District Census Compilation for Nowgong.

Aboriginal and Hill Tribes.—The most numerous and most important of the aboriginal races met with in the District are the Mikírs, Míris, Lálungs, and Káchárís. These were all formerly inhabitants of the hills, but the two last named tribes have now settled down permanently in the plains. The following is a brief account of each of these peoples:—

[*Text continued on page* 183.

Name of Nationality, Tribe, or Caste.	Number
I.—NON-ASIATICS.	
Europeans—	
English,	3
Irish,	8
Scotch,	1
Total,	12
Americans,	2
Total of Non-Asiatics,	14
II.—MIXED RACES.	
Eurasians,	2
III.—ASIATICS.	
A.—Other than Natives of India and British Burmah.	
Nepálí,	1
B.—Natives of India and British Burmah.	
1. *Aboriginal Tribes.*	
Bhumij,	69
Gáro,	94
Hazái,	3,263
Cachárí,	8,828
Koi,	5
Kukí,	113
Lálung,	32,813
Lepcha,	4
Mech,	1
Míkir,	34,583
Míní,	225
Máriá,	611
Rábhá,	10
Rautiá,	13
Santál,	5
Uráon,	54
Nat,	1,079
Total,	81,770

Name of Nationality, Tribe, or Caste.	Number.
2. *Semi-Hinduized Aboriginals.*	
Aham,	4,695
Bágdí,	159
Baheliyá,	2
Baurí,	18
Bhuiyá,	52
Chámár,	136
Chandál,	5,469
Chutiyá,	7,361
Dom,	19,999
Dosádh,	21
Hárí,	1,748
Khairá,	10
Kharwár,	37
Koch,	41,051
Máli,	20
Mihtár,	2
Rájwár,	1
Shikárí,	12
Total,	80,793
3. *Hindus.*	
(i.) Superior Castes.	
Bráhman,	6,875
Rájput,	20
Total,	6,895
(ii.) Intermediate Castes.	
Baidyá,	1
Káyasth,	1,720
Total,	1,721
(iii.) Trading Castes.	
Agarwálá,	40
Baniya,	23
Gandhabaniya,	2
Khatrí,	605
Márwárí,	23
Oswál,	7
Total,	700
(iv.) Pastoral Castes.	
Goálá,	181

Name of Nationality, Tribe, or Caste.	Number.
(v.) Castes engaged in Preparing Cooked Food.	
Gánrár,	132
Halwái,	379
Kándu,	129
Madak,	5
Total,	645
(vi.) Agricultural Castes.	
Agurí,	10
Baruí,	674
Bonia,	111
Das,	57
Kaibartta,	13,737
Kalitá,	20,972
Koerí,	88
Kurmí,	85
Máli,	69
Shaloi,	34
Sut,	462
Total,	36,299
(vii.) Castes engaged chiefly in Personal Service.	
Dhánuk,	4
Dhobá,	1,101
Hajjam or Nápit,	82
Kahár,	21
Total,	1,208
(viii.) Artisan Castes.	
Kámár (blacksmith),	50
Kánsárí (brazier),	1
Kumbhár (potter),	756
Hirá (potter),	287
Laheri (lac-worker),	12
Sonár (goldsmith),	29
Sunrí (distiller),	1,427
Sutradhar (carpenter),	7,741
Telí (oilman)	819
Total,	11,122
(ix.) Weaver Castes.	
Jogí,	1,646
Katuní,	14,746
Tántí,	23
Total,	16,415

Name of Nationality, Tribe, or Caste.	Number.
(x.) Laboring Castes.	
Chunárí,	4
Matiyál,	10
Nuniyá,	4
Patiyál,	2,745
Total,	2,763
(xi.) Boating and Fishing Castes.	
Keut,	4,519
Malá,	47
Patuní,	26
Total,	4,592
(xii.) Persons enumerated by Nationality only.	
Síkh,	32
Uriyá,	51
Total,	83
(xiii.) Persons of Unknown or Unspecified Castes,	627
Grand Total of Hindus,	83,251
4. *Persons of Hindu origin not recognising Caste.*	
Vaishnav,	39
Native Christians,	163
Total,	202
5. *Muhammadans.*	
Sayyid,	236
Shaikh,	15
Unspecified,	9,815
Total,	10,066
6. *Burmese.*	
Maghs,	291
Total of Natives of India,	256,373
Total of Asiatics,	256,374
Grand Total,	256,390

THE MIKIRS inhabit that part of the District known as the Mikír hills, and are the most numerous of the aboriginal tribes, numbering, according to the Census Report, 34,583 persons in Nowgong. They are an athletic, peaceable, and industrious race, and are said to have migrated from the Jáintiá Hills to their present habitat. They live in huts raised on bamboo platforms some fifteen or twenty feet above the ground. Generally speaking, they dwell in isolated homesteads a long distance from each other, but sometimes collect together in small villages of about twenty houses. Their customs are similar to those of the neighbouring tribes, and they have no distinctions of caste. Rice, vegetables, and dried fish constitute their chief articles of food; on occasions of festivity they eat pigs and fowls, and drink rice-spirit to excess. Their practice was to go nearly naked, although a few are now well clad; the men in waist-cloths wrapped round the loins and hanging down to the knee (*dhutí*), and the females in a species of petticoat (*mekhalas*), in imitation of the Assamese. Agriculture forms the principal occupation of the Míkírs, the chief crops being rice and cotton. Some of them also carry on trade with the natives of the plains, barteiing their cotton and silk thread for salt and other necessaries. They do not use ploughs or oxen for tilling the ground, their agricultural implements consisting only of a hoe (*kodáli*) and a hand-bill (*dáo*). They cultivate their land on the *júm* system, by selecting a hill-side, clearing it of jungle by fire, and raising heavy crops for three or four years in succession until the soil becomes impoverished, when they abandon the land for newer soil, which they clear and cultivate in the same manner. The Míkírs marry when of full age, selecting their own wives, and after marriage live in the house of the wife's parents for two years, when they build a dwelling for themselves. No restriction is placed upon a widow or widower marrying again, but polygamy is not allowed. The religion of the tribe consists in a belief in one Supreme Being, whom they call Hemjpatin, but they have no idea of a future state. They possess no written language of their own.

THE MIRIS are not a very numerous tribe in Nowgong, numbering, according to the Census Report, only 225 persons. They originally emigrated from Upper Assam, and are now settled near Kaliábar. As a rule they are a laborious people, living on the skirts of forests, and reclaiming lands from the jungle, which they cultivate year after year till the soil becomes unproductive, when they remove

to another spot and select fresh land. They are expert marksmen with the bow and arrow, which form their only weapon, the latter being poisoned at the tip. Like the other hill tribes, the Míris have no written language. Formerly they used to cultivate the poppy plant very extensively, but at present their agriculture is confined to growing rice and cotton. They are generally opium-eaters, and in dress and food greatly resemble the Míkírs, referred to above.

THE CACHARIS living in the plains are said to have migrated into Nowgong from Cáchár during the rule of the Aham kings. The Census Report returns their number at 8828. They have a peculiar and distinct language of their own, but it has no written character. The Cácháris as a rule are an industrious race, their chief occupation being rice cultivation. Those who have settled on the plains dress like the Assamese, their food being similar to that of the Míkírs. They are a very superstitious people, deify the sun, and worship the spirits of the rivers and forests, but they have no ideas of a future world.

THE LALUNGS.—The origin of the Lálung tribe is obscure, but they are said to be aborigines of Cáchár, and indeed closely resemble the Cácháris in habits, customs, occupations, and religion. The Census Report returns their number in Nowgong District at 32,813.

A few Manipuris settled permanently in Nowgong during the reign of the Aham dynasty, but they are not returned separately in the Census Report. They have not amalgamated with the natives of the Province, but live separately in villages of their own. The same remark applies equally to the Sikhs, 32 in number according to the Census Report, who are known in the District under the name of 'Sinh.'

CASTES. —The following is a list of the prevailing castes and classes in the District, arranged as far as possible according to the rank which they hold in public esteem, and showing their occupation, numbers, etc.:—(1) Bráhman; members of the priesthood. Many are now employed in Government service. The Census Report returns their number at 6875. (2) Ganak; astrologers; few in number, and not returned separately in the Census Report. This caste claims to be Bráhman by descent; but in Bengal its members are considered degraded, both from their occupation, and from their accepting alms from the servile castes. In Assam, however, they are highly esteemed, and rank next to the Bráhman priesthood. (3) Rájput; employed in military

or police service, or as guards, doorkeepers, etc.; 20 in number (4) Baidyá; physician; 1 in number. (5) Káyasth; said to be descendants of the servants who originally came to Bengal with the five Bráhmans imported by King Adisur from Oudh, but this lowly descent is now stoutly denied by the Káyasths themselves. They are tall, well-built men, intelligent and energetic. This caste is sometimes confused with the native Assamese Kalitás (6) They are said to be generally occupied in Assam as religious preceptors, but many of them are employed as clerks and writers in Government or private employ; 1720 in number. (6) Kalitá; next, if not equal, to the Káyasths in rank. This class supplied the priests and religious preceptors of the Assamese before the introduction of Bráhmanism. Mr. Robinson, in his *Account of Assam*, states that they have now entirely adopted the Hindu worship and customs, and are content to be considered pure Súdras—an honour, however, that is not usually conceded to them. At the present day the majority of the native officials of the District belong to this and the following caste, but the principal occupation of the Kalitás is agriculture, 20,972 in number. (7) Kewt; an inferior caste, but said to be not employed as fishermen, as in Bengal, although returned as a fishing caste in the Census Report. In Assam their chief occupation is the same as that of the caste last mentioned; 4519 in number. (8) Khatrí; merchants and traders, who claim to belong to the Kshattriya or military caste of ancient India; 605 in number. (9) Agarwálá; up-country traders and merchants; 40 in number. (10) Márwári; also up-country traders, 23 in number. (11) Baniya; the trading caste of Bengal; 23 in number. (12) Gandhabaniya; a branch of the Baniya caste, employed as spice dealers; 2 in number. (13) Oswál; traders; 7 in number. (14) Kámár; blacksmiths; 50 in number. (15) Nápit or Hajjam; barbers; 82 in number. (16) Kumbhár; potters and dealers in earthenware; 756 in number. (17) Patiá, their hereditary occupation is mat-making, but most of them are now occupied as petty officials. If this caste is the same as the Patiyál, it is returned in the Census Report as a labouring caste, and their numbers are given at 2745. (18) Goálá; milkmen, cowkeepers, etc.; 181 in number. (19) Barui; growers of betel leaf, etc.; 674 in number. (20) Máli; gardeners, flower-sellers, etc.; 69 in number. (21) Gánrár; preparers and sellers of parched grain, a favourite article of food; 132 in number. (22) Kánsárí; brazier and coppersmith; 1 in number. (23) Sutradhár; car-

penters; 7741 in number. (24) Sonár; goldsmiths; 29 in number. (25) Halwái; confectioners and sweetmeat makers; 379 in number. (26) Kándu; confectioners; 129 in number. (27) Madak; confectioners; 5 in number. (28) Agurí; a respectable cultivating caste; 10 in number. (29) Das; cultivators; 57 in number. (30) Kaibartta; cultivators; 13,737 in number. (31) Koerí; cultivators; 88 in number. (32) Kurmí; cultivators; 85 in number. (33) Shaloi; cultivators; 34 in number. (34) Boriá; a caste of cultivators, said to be descended from Bráhman parents, but to have become degraded in consequence of the mother having been a widow; 111 in number. (35) Sut; a cultivating caste, said to be descended from a Bráhman mother and a low-caste father; 462 in number. (36) Tántí; weavers; 23 in number. (37) Katuní; weavers; 14,746 in number. (38) Jogí; their hereditary occupation is that of silk manufacturers, but at the present day they do not confine themselves exclusively to this occupation; 1646 in number. (39) Sunri; this caste used formerly to manufacture and sell spirituous liquor; but they have now abandoned their hereditary occupation, and think it a degradation to drink liquor. They have largely taken to trade, but the caste is still considered impure; 1427 in number. (40) Telí; oil-sellers; 819 in number. (41) Dom; fishermen. The upper classes will not touch these people, and if brought into accidental contact with them, they are obliged to bathe before they consider themselves cleansed from the pollution. In previous Statistical Accounts, I have mentioned a class known as Nadiyál Doms, who lay claim to high purity. Mr. Robinson, in his *Descriptive Account of Assam*, states that these people 'observe all the rules of purity both in eating and drinking, with a greater strictness than even the Bráhmans of Bengal; notwithstanding this they have not procured a Bráhman for a spiritual guide, but follow the instructions of the Kalitás.' They are a short, stout, and active people, very quarrelsome and turbulent; but intelligent and more industrious than most of the other classes; 19,999 in number. (42) Aham; the descendants of the former rulers of the Province. They are, however, now looked upon as a degraded class, and have sunk into the position of petty cultivators. They are short of stature, of a fair complexion, lazy, apathetic, ignorant, but tolerably honest; 4695 in number. (43) Koch; also descendants of an ancient dominant aboriginal race, who have given up their rude habits and customs and embraced

Hinduism. They do not, however, become pure Koch until seven generations after admission into the Hindu caste system; 41,051 in number. (44) Baráhi; these are of two classes, termed Chang Baráhi and Máti Baráhi. They are descended from the Ahams, and present the same characteristics as that people; not mentioned in the Census Report. (45) Kahár; palanquin bearers and domestic servants in respectable families; 21 in number. (46) Dhobá; washermen; 1101 in number. (47) Dhánuk; employed in personal service; 4 in number. (48) Chunárí; makers of shell-lime for chewing; 4 in number. (49) Matíyál; diggers and day-labourers; 10 in number. (50) Nuniyá; salt makers; 4 in number. (51) Málá; fishermen; 47 in number. (52) Patuni; fishermen and ferrymen; 26 in number. (53) Bágdí; labourers and cultivators; 159 in number. (54) Baheliyá; labourers and cultivators; 2 in number. (55) Baurí; labourers and cultivators; 18 in number. (56) Bhuiyá; labourers and cultivators; 52 in number. (57) Chámár; shoemakers and leather dealers; 136 in number. (58) Chandál; labourers, cultivators, and fishermen; 5469 in number. (59) Chutiyá; cultivators and labourers; 7361 in number. (60) Dosádh; swineherds; 21 in number. (61) Hárí; in former days these people were employed as sweepers. Most of those in Assam, however, have abandoned their ancestral occupation, and are now goldsmiths; 1748 in number. (62) Khairá; labourers, etc.; 10 in number. (63) Kharwár; labourers, etc.; 37 in number. (64) Mál; snake-charmers; 20 in number. (65) Mihtár; sweepers; 2 in number. (66) Rajwár; labourers; 1 in number. (67) Shikárí; hunters; 12 in number.

EMIGRATION AND IMMIGRATION.—Emigration is almost unknown; and the little immigration that goes on consists mainly of the importation of Bengalí labourers for the various tea gardens, and of some Assamese labourers from the adjoining Districts of Kámrúp and Darrang, who come over to secure temporary employment, either during the tea-making season or at harvest-time.

RELIGIOUS DIVISION OF THE PEOPLE.—The population consists of Hindus and Muhammadans, with a very small sprinkling of Buddhists, Christians, and aboriginal people still retaining their primitive forms of faith. As already stated, the population of Nowgong District, as ascertained by the Census of 1872, numbers 256,390 persons, viz. 133,107 males, and 123,283 females. Of these, the Hindus (as loosely grouped together for religious purposes) number

127,483 males, and 118,132 females; total, 245,615, or 95·8 per cent of the District population. Proportion of males in total Hindu 51·9 per cent. A few followers of the Bráhma Samáj or theist sect of Hindus are found in the District, but they are returned i the Census Report along with the general Hindu population. Th Muhammadans of Nowgong District consist of 5232 males, an 4834 females; total, 10,066, or 3·9 per cent. of the total populatior Proportion of males in total Musalmáns, 52·0 per cent. Th Muhammadan population is divided into the following classes, viz Sayyid or Mír, Shaikh, Begár or Mirzá, and Khán or Pathán, o which the first named ranks highest. Each of these classes is sub divided into two bodies,—Sunís, who adopt in their integrity the precepts inculcated by Muhammad; and Shiáhs, or followers of the doctrines laid down by Alí. The Musalmáns of Nowgong are slight, active men, much like the Panjábís in appearance. Although the majority of them belong to the Faráizí or reforming sect of Musalmáns, as a class they are quiet and well-behaved. The faith of Islám has now ceased to make any progress in the District. The Christian community consists of 101 males, and 78 females; total, 179, or ·1 per cent. of the District population. Proportion of males in total Christians, 56·4 per cent. Deducting 16 as the number of European and Eurasian Christians, there remains a balance of 163 as representing the total native Christian population. Buddhists—males 155, and females 136; total, 291, or ·1 per cent. of the District population. Proportion of males in total Buddhists, 53·3 per cent. The remainder of the population consists of members of other denominations, not separately returned in the Census Report according to religion (aboriginal tribes, etc.). Their aggregate number is returned as follows:—males 136, and females 103; total, 239, or ·1 per cent. of the District population. Proportion of males in total 'others,' 56·9.

Distribution of the People into Town and Country.—As in every other District of Assam, the population of Nowgong is entirely rural. The largest and most important town in the whole District is Nowgong, situated on the east bank of the Kalang river, in 26° 20′ 15″ north latitude, and 92° 43′ 50″ east longitude, which contains a population of only 2883 persons. The District Census Compilation classifies the villages as follows:—939 containing less than two hundred inhabitants; 268 with from two to five hundred; 76 with from five hundred to a thousand; 9 with from

one to two thousand; and 1 with from two to three thousand inhabitants.

FAIRS AND RELIGIOUS GATHERINGS.—On the occasion of the *Durgá pújá*, in the months of October and November, about two sand people assemble to witness the immersion of the god- in the river. The Juláguri fair takes place in March or April, is attended by about five thousand people. This fair was nally introduced in the reign of the Aham kings. The gather- sts only one day, or from noon till evening; the object being orship of certain idols, and also to witness plays in honour deities.

TERIAL CONDITION OF THE PEOPLE.—As a rule, the people are rem.. cably well off, and their condition is improving year by year. They are able easily to raise sufficient for their own requirements from their plots of cultivation; and hired labour is extremely difficult to procure even on the tea plantations, where the work is very light. In the Administration Report for 1872-73, the Deputy-Commissioner states as follows:—'Wherever I go, even in the heart of the *mufassal*, and away from the public thoroughfares, I am struck with the look of real comfort about the homesteads of the *rayats*. The appearance of their villages and *baris*, with the herds of cattle, and with the pigs and poultry roaming about, confirms me in the belief that the peasantry are well-to-do, and rich in the possession of a goodly stock of this world's goods, as far as their own wants and requirements are concerned.'

DRESS.—The dress of a well-to-do shopkeeper or trader usually consists of a waistcloth (*dhutí*), a turban, a close-fitting long coat (*chápkán*), a cotton shawl (*chádar*), and a pair of shoes. The clothing of an ordinary husbandman is composed simply of a waistcloth and a cotton shawl over the shoulders. There are a few brick-built shops in the District, but they are quite exceptional. The general materials for the dwelling and business premises of a shopkeeper are timber, bamboo, canes, grass, and reed; the house and shop consisting of about four rooms. The dwelling of an ordinary cultivator consists of from two to four rooms, constructed of bamboo, canes, reeds, and grass, with sometimes a few timber posts. The food of the prosperous trader consists of rice, split-peas, clarified butter, oil, vegetables, fish, milk, and salt; and the Deputy-Commissioner estimates the monthly expense of maintaining without stint a family in this position of life to be about Rs. 40 or £4. The ordinary food of a peasant

is rice, split-peas, fish, vegetables, oil, salt, some water plants and acid fruits, and also a little potash or alkali, obtained by burning plantains. The living expenses for a family of this class, consisting of five members, supposing that everything would have to be purchased in the *bázár*, are estimated at about Rs. 10 or £1 per mo

AGRICULTURAL: RICE.—The following is a list of the princ crops grown in the District, together with the time of their sow and reaping, etc. The rice crop is divided into the four foll ing classes:—(*a*) *Sáli-dhán* and (*b*) *láhi-dhán*. The former is finer grain. They are both sown in May or June, transplanted the latter end of July till the end of September, and reap November or December. (*c*) *Báo* or long-stemmed rice, comprises several different varieties, is sown in May and rea in November and December. The *sáli* and *láhi-dhán* are planted in low-lying moist lands, and the *báo-dhán* in marshes with deep water. (*d*) *Aus* rice, sown from the latter part of January till the middle of February, in the Chápari estate (*mahál*), or that part of the District liable to inundation; and in May and June in tracts which are protected from floods. This crop is cultivated on dry lands which do not retain water, and it cannot be grown on the same land for more than three successive seasons. No improvement seems to have taken place in the quality of the rice grown in the District of late years, nor have any superior cereals been substituted for inferior. The area of land under rice cultivation in 1849-50 was reported to be 131,728 acres, and at the end of 1875-76, 116,876 acres, showing a decrease of 14,852 acres within the last twenty-five years. This apparent decrease, however, is caused by the formation since the former date of the Nágá Hills into a separate District, and by the transfer of a considerable tract to the neighbouring District of Sibságar. Within the five years preceding 1875-76 there has been an actual extension in rice cultivation of 38,503 acres. The only other cereal crop grown in Nowgong is Indian corn, sown on dry and high lands in December and January, and reaped in May and June. This crop is cultivated only to a very small extent in the District, almost entirely by the Míkírs.

AMONG GREEN CROPS are grown the following:—(1) Beans, sown in September and October, and fit for use in January. This crop is grown in garden land around the homestead, or on high land which does not retain water. (2) *Mátimáha*, (3) *múgmáha*, (4) *máti-kaláí*, and (5) *múg* (Phaseolus mungo) are sown in September

and October on dry land, and the crops collected in December and January. (6) *Káláy-máha*, (7) *khesárí*, and (8) *musúrí-máha* are pulses sown in September and October on low and moist rice lands after the transplanting of the rice, and are cut in January after the rice crop has been harvested. They are also sometimes sown on dry lands in the same season, and cut in December and January. Peas and gram are not grown in the District.

FIBRES—(1) Jute (*marápát*) is very little cultivated. The seeds are sown on low lands which hold water in the rains, in April and May, and the crop is cut in July and August. (2) Rhea, or China grass, is not propagated by seed, but by cuttings or roots which are planted in May and June; the plants are cut when they become brown. This fibre is only grown on small patches by the Doms, for making and repairing their fishing nets. Hemp and flax are not cultivated in the District.

MISCELLANEOUS CROPS.—(1) Mulberry trees grow wild in high-lying lands, and are also cultivated in small gardens around the homesteads. (2) Indigo (*nil*) is occasionally grown by the Míkírs in small quantities for dyeing their clothes. They plant it without reference to time or season, and cut it as soon as the plant grows strong. (3) Opium is not now grown in Nowgong, but in 1852, 2650 acres were under poppy cultivation. (4) Sugar-cane cuttings are planted on high lands in April and May, the fields weeded in July and August, and the canes cut in February or March. The field is then burnt, and the roots shoot forth new sprouts which eventually become fit for cutting in January of the following year. The field is then either abandoned for a time or cultivated with a different crop. (5) *Pán* cuttings are planted in July and August near betel-nut trees, and the leaves are collected for use when the plant is three years old. (6) An account of the cultivation and manufacture of tea, which is altogether carried on by means of European capital, will be given in a subsequent section (pp. 202–204).

THE DIFFERENT STAGES OF RICE CULTIVATION are as follow:—The seed kept for sowing is called *katiyá;* when sown the plants are also called *katiyá;* when transplanted, *royadhán;* when reaped, *gáchh dhán;* and when threshed, *dhán.* Husked paddy is called *chául*, and when cooked *bhát.* The different preparations made from rice are the following:—(1) *Bhát*, ordinary boiled rice, the common food of the people. (2) *Pithágurí*, powdered rice or rice flour; not a marketable commodity, and only made for home use.

(3) *Luthári-pitha*, the common food for very young children between one and six months old, made by boiling rice flour in water in the same way as sago or arrow-root is prepared for English infants; only made for home consumption, and not for sale (4) *Akhai*, paddy first parched and then husked; not made for sale. (5) *Churá*, paddy boiled, then parched, and afterwards husked; sold at about 2 *ánnás* a *ser*, or 1½d. a pound. (6) *Gotá karái*, parched rice; not made for sale. (7) *Hándah* or *karáiguri* flour made of parched rice. (8) *Mád*, rice spirit made and used by the Míkírs, Cácháris, Lálungs, etc.; sold for about 4 *ánnás*, or 6d. a quart. (9) *Kánji*, rice kept in the water in which it is boiled till it becomes sour; used for medicinal purposes. The various kinds of cakes made from rice or rice flour are as follow:—*Pheni-pitha*, *kholácháparia-pitha*, *ghilupitha*, *páni-pitha*, *bhát-pitha*, and *chungá pitha*.

AREA: OUT-TURN OF CROPS, ETC.—The Survey of Nowgong was completed in 1872, when the total area of the District was ascertained to be 3415 square miles, or 2,185,600 acres. Of this area, 240,000 acres, or less than one-ninth of the whole, were returned as under cultivation in 1875–76. The acreage under the different crops is returned as follows:—Rice, 116,876 acres; other food-grains, 36,000 acres; oil-seeds, 73,700 acres; tea, 2600 acres; cotton, 5074 acres; sugar-cane, 1600 acres; tobacco, 1950 acres; fibres, 500 acres; other crops, 1700 acres. Two descriptions of land are used for rice cultivation: *rupit*, or low-lying wet lands, and *pharingáti*, or dry land; the former paying a rent of 10 *ánnás* a *bighá*, or 3s. 9d. an acre, and the latter 8 *ánnás* a *bighá*, or 3s. an acre. A fair out-turn from *rupit* or moist land is estimated on the average at about 8 *maunds* per *bighá*, or 17½ hundredweights per acre of *sáli* or *láhi* paddy; from *pharingáti* or dry land about 6 *maunds* per *bighá*, or 13 hundredweights per acre of *áus* paddy. In some parts, *pharingáti* land is made to grow a crop of mustard-seed in addition to the rice crop; and where this is done, an additional yield is obtained to the extent of about 5 *maunds* per *bighá*, or 11 hundredweights per acre.

CONDITION OF THE PEASANTRY.—The holdings of the peasantry in Nowgong are generally very small, but, as stated on a previous page, the cultivators are prosperous and well off. A farm of 50 *bighás*, or about 17 acres, and upwards, is considered a very large holding; one of about 20 *bighás*, or say 7 acres, a fair-sized one, and

capable of yielding a comfortable living to a cultivator. Anything below ten *bighás* or 3⅓ acres would be a very small one. A single pair of oxen is only capable of cultivating from 12 to 15 *bighás*, or 4 to 5 acres. The Deputy-Commissioner estimates that a small farm of this size makes a cultivator as well off as the generality of petty shopkeepers, and that upon its produce he can live as well as if he were in receipt of Rs. 8 or 16s. a month in money wages. A cultivator could support a middling-sized household in comfort on £1 a month, even if he had to purchase everything in the *bázár*. Government is the proprietor of the soil, and as it deals directly with the people, there are no middlemen or intermediate tenure holders between the superior landlord and the actual cultivator. Although holding the lands merely as tenants-at-will, as far as Government is concerned, the cultivators have a right of occupancy as against their neighbours. The provisions of the Rent Law (Act x. of 1859, B.C.) hardly apply to this District.

The Domestic Animals reared for purposes of agriculture are oxen and buffaloes; goats, cows, and pigs are reared for food or as articles of trade. Ponies are brought into the District from Manipur and Bhután for sale. The value of an ordinary cow is about Rs. 15 or £1, 10s. od.; a pair of oxen from Rs. 35 to Rs. 40, or £3, 10s. od. to £4; a pair of male buffaloes, from Rs. 70 to Rs. 100, or £7 to £10; a score of kids six months old, from Rs. 20 to Rs. 30, or £2 to £3; a score of full-grown pigs, from Rs. 90 to Rs. 100, or £9 to £10.

The Agricultural Implements in use in the District are the following:—(1) *Nángal*, plough; (2) *ih*, plough-beam; (3) *phál*, ploughshare; (4) *dáo*, or billhook; (5) *kuthár*, an axe for cutting trees; (6) *kor*, a digging spade; (7) *kánti*, weeding-knife; (8) *joyál*, yoke; (9) *jabká*, rake; (10) *mái*, harrow; (11) *dalamári*, a wooden long-handled mallet for breaking clods; (12) *káchi*, reaping knife. About twelve *bighás* or four acres of land can be cultivated by a single plough and one pair of oxen, and would require altogether a tal of about Rs. 40 to Rs. 45, or £4 to £4, 10s. od.

RICES AND WAGES.—Rates of wages, especially those of day-
rers, have considerably increased of late years, and the Deputy-
missioner is of opinion that they will continue to rise.
untary labour is difficult to procure, and skilled workmen are hardly to be got even at very high rates of pay. Twenty-five years ago an ordinary day-labourer earned 1 *ánná* or 1½d. per diem;

smiths from Rs. 8 to Rs. 15, or 16s. to £1, 10s. 0d. per month; carpenters from Rs. 8 to Rs. 20, or 16s. to £2 per month; and bricklayers from Rs. 8 to Rs. 15, or 16s. to £1, 10s. 0d. per month. These rates prevailed up to 1859. Since that date there has been a gradual increase owing to the extension of tea cultivation. The present rates are as follow:—Ordinary labourers from 3 to 4 *ánnás*, or 4½d. to 6d. per day; smiths from Rs. 8 to Rs. 20, or 16s. to £2 per month; bricklayers from Rs. 10 to Rs. 20, or £1 to £2 per month; carpenters from Rs. 10 to Rs. 30, or £1 to £3 per month. There are no occasional agricultural day-labourers in the District, as servants for such purposes always enter into monthly or yearly engagements.

Grain has also increased in price rapidly, and the rates at present are from 60 to 70 per cent. higher than they were thirty-five years ago. The following statement will show the gradual increase:—In 1838, the best quality of imported rice, cleaned, sold at from Rs. 2 to Rs. 3. 8. 0 a *maund*, or 5s. 5d. to 9s. 6d. a hundredweight; in 1860 the rate was from Rs. 4. 8. 0. to Rs. 5, or 12s. 3d. to 13s. 8d. a hundredweight; and in 1870 it was still Rs. 5 a *maund*, or 13s. 8d. a hundredweight. The best cleaned rice grown in the District sold at Rs. 2 a *maund* or 5s. 5d. a hundredweight in 1838; at from Rs. 2. 8. 0 to Rs. 3 a *maund* or 6s. 10d. to 8s. 2d. a hundredweight in 1860; and at Rs. 3 a *maund* or 8s. 2d. a hundredweight in 1870. The commoner descriptions of rice have increased in price in a much greater ratio than the finer qualities. The common quality of imported rice sold at Rs. 1. 4. 0 a *maund* or 3s. 5d. a hundredweight in 1838; at Rs. 1. 8. 0 a *maund* or 4s. 1d. a hundredweight in 1860; and Rs. 2. 8. 0 a *maund* or 6s. 10d. a hundredweight in 1870. The same description of rice grown in the District sold at R. 1 a *maund* or 2s. 8½d. a hundredweight in 1838; Rs. 1. 4. 0 a *maund* or 3s. 5d. a hundredweight in 1860; and at Rs. 2 a *maund* or 5s. 5d. a hundredweight in 1870. The best quality of unhusked paddy grown in the District sold at from 12 *ánnás* to R. 1 a *maund* or 2s. to 2s. 8½d. a hundredweight in 1838; at R. 1 per *maund* or 2s a hundredweight in 1860; and at from R. 1 to Rs. 1. 2. 0 *maund* or 2s. 8½d. to 3s. 1d. a hundredweight in 1870. Com quality of unhusked paddy sold at from 8 to 12 *ánnás* a *maun* from 1s. 4d. to 2s. a hundredweight in 1838; at from 14 *ánnás* R. 1 per *maund* or 2s. 4d. to 2s. 8½d. a hundredweight in 1860; and about the same rate in 1870.

The maximum prices reached by rice and paddy during the famine of 1866 were as follow :—Best cleaned Bengal rice, from Rs. 7 to Rs. 8 per *maund*, or 19s. 1d. to £1, 1s. 10d. per hundredweight, the same description of rice grown in the District, from Rs. 4. 8. 0 to Rs. 5 per *maund*, or 12s. 3d. to 13s. 8d. per hundredweight. Common quality Bengal rice, Rs. 4 per *maund*, or 10s. 11d. a hundredweight; and the same description, grown in the District, Rs. 3 per *maund*, or 8s. 2d. a hundredweight. The best description of unhusked paddy grown in the District sold in 1866 at Rs. 1. 2. 0 per *maund*, or 3s. a hundredweight, and the inferior quality at from 14 *ánnás* to R. 1 per *maund*, or 2s. 4d. to 2s. 8½d. a hundredweight.

Indian corn is grown in Nowgong merely for home consumption and not for sale. Barley and indigo are not sold at all in the District. Rice spirit (*mad*), which sold at 2 *ánnás* or at 3d. per quart in 1838, has now exactly doubled in price; and spirit distilled from sugar (*phatiká*), which sold at 4 *ánnás* or 6d. a quart in 1838, increased to 8 *ánnás* or 1s. in 1860, and to 12 *ánnás* or 1s. 6d. in 1870.

THE WEIGHTS AND MEASURES used in the District are as follows :—The standard weight is 6 *rati* = 1 *chharatiá*; 4 *chharatiá* = 1 *máshá*; 4 *máshá* = 1 *tolá*, or 180 grains troy; 5 *tolá* = 1 *chhaták*; 4 *chhaták* = 1 *poyá*; 4 *poyá* = 1 *ser*; 40 *ser* = 1 *man* or *maund*, equal to 82 lbs. Grain and other articles are weighed wholesale by the following local standard :—10 *káthá* = 1 *don*; 3 *don* = 1 *purá*, or 30 lbs. avoirdupois. A *danda* represents 24 minutes of time; a *prahar* 3 hours; a *dibás*, one day and night. Numeration is calculated as follows :—4 *karí* or units = 1 *gandá*; 5 *gandá* = 1 *burí*; 20 *gandá* = 1 *pan*; 16 *pan* = 1 *kahán*; 1280 *karí* or units = 1 *kahán*. There are no measures of distance, which is expressed merely according to the time occupied on a journey.

LANDLESS LABOURING CLASSES.—The Deputy-Commissioner states that there is no apparent tendency towards the growth of a distinct class of day-labourers who neither possess nor rent any land of their own, although a few people are to be found in the District who do not possess land, but serve as labourers. These men are principally employed in cultivating the lands of others, and are paid either in money wages or by a share of the crop. In the latter case they are called *marakiá*, and are generally reimbursed for their manual labour by a one-fourth share of the crop, the employer furnishing the seed and the necessary agricultural

implements. Husbandmen sometimes sublet their farms to persons who do not hold any land of their own. Such a tenure is called *ádhi;* the owners of the land bind themselves to pay the Government revenue, and also something in kind to the sub tenant on account of transplanting and other expenses. In return, he receives half the produce of the land, without supplying either seed or cattle. Women and children are largely employed in field labour.

SPARE LAND; RENT RATES, ETC.—The extent of spare land in Nowgong District is very large; only about one-ninth of the total area having yet been brought under cultivation. The land system of Assam differs from that prevailing in Bengal, inasmuch as Government is the direct superior landlord of the soil. The whole area occupied by a cultivator is assessed, without reference to the extent of land that is actually cultivated, or allowed to remain fallow. He can only claim an abatement of rent by abandoning the land not under cultivation. A description of the land tenures common to all the Districts of Assam Proper will be found in my Statistical Account of Kámrúp (*ante*, pp. 49-53). The different descriptions of land in the District are as follow:—(1) *Bastú*, or homestead land, paying a rent at the rate of R. 1 per *bighá*, or 6s. an acre; (2) *rupit*, or permanent rice lands, on which *sáli* and *láhi* rice is grown, and which is rented at the rate of 10 *ánnás* a *bighá*, or 3s. 9d. an acre; (3) *pharingáti* land, rented at 8 *ánnás* a *bighá*, or 3s. an acre. On this last land the *áus* and *báo* rice are cultivated, together with sugar-cane, and various descriptions of pulses and oil-seeds. Tea also is grown solely on this description of land. The former rates of rent current in the District were, for *bastú* land, 4½ *ánnás* per *bighá*, or 1s. 8¼d. per acre; *rupit* land, 5½ *ánnás* per *bighá*, or 2s. 0¾d. an acre; and *pharingáti* land, 4½ *ánnás* per *bighá*, or 1s. 8¼d. per acre. The provisions of the Rent Law (Act x. of 1859) do not apply to Assam as regards enhancement of rent.

MANURE is not generally used in Nowgong, except for tobacco crops, which are manured plentifully. The tobacco, however, is said to be very inferior to that of Bengal. Rotation of crops is seldom practised, but on some of the *pharingáti* lands, in addition to the ordinary rice crop, a second crop of mustard seed is raised. Lands are allowed to remain fallow for periods of two or three years.

NATURAL CALAMITIES.—Nowgong is subject to three great natural calamities, which frequently do much injury to the crops.

BLIGHTS are of frequent occurrence, and occasionally result in a scarcity closely approaching to famine. About 1822 there was a wholesale destruction of the harvest by locusts. Their ravages were not merely confined to the crops, for they also stripped the leaves from all fruit or other trees which they came across. This blight ended in a great famine, during which unhusked paddy is reported to have sold at the enormous rate of 5 *sers* for the rupee, or £1, 2s. 5d. per hundredweight. About the year 1840 the District was again afflicted by a visitation of the same description, which also resulted in famine, unhusked paddy selling at 12 *sers* per rupee, or 9s. 4d. the hundredweight. The third blight was in 1858, and was due to the ravages of other insects as well as locusts. The destruction of the crops was not general, but there was still famine, caused partly by a drought in the previous year; and unhusked paddy rose to 15 *sers* per rupee, or 7s. 6d. the hundredweight. As recently as 1870, the District was partially visited by blight, but the damage done was not sufficiently widespread to affect prices. No remedial measures have ever yet been adopted in cases of blight.

FLOODS are almost of annual occurrence, being caused partly by the rising of the Brahmaputra and other large rivers, and partly by excessive rainfall within the District; but the only occasions on which they were of such a character as to seriously affect the general harvest were the following:—About 1825, when the country was first taken from the Burmese, an unusual inundation caused the price of unhusked paddy to rise as high as 12 *sers* for the rupee, or 9s. 4d. a hundredweight. The second great flood occurred about 1842; but although on this occasion nearly the whole District was submerged, the price of unhusked paddy did not rise above 30 *sers* per rupee, or 3s. 9d. a hundredweight. There are no important embankments or other defences against floods in the District, but the Deputy-Commissioner is of opinion that there is a demand for such protective works. The Report by the Revenue Surveyor on that portion of the District surveyed in 1869-70 states that there are 'numerous swamps which are annually filled, and which might, by judicious embankments, at no great expense, be converted into fertile fields.'

DROUGHT, on a scale large enough to affect the general prosperity of the District, has only occurred once within the present century. This was in 1835, on which occasion the price of paddy rose to about 12 *sers* for the rupee, or 9s. 4d. a hundredweight. This scarcity

was caused both by local deficiency of rainfall, as well as by the failure of the rivers to bring down their usual supply of water. No means are adopted as a safeguard against drought, nor does the Deputy-Commissioner consider that there is any necessity for the construction of canals or irrigation works. Damage to the crops is caused by flood more frequently than by drought.

COMPENSATING INFLUENCES IN FLOODS AND DROUGHTS.—The only high lands in Nowgong are those near the hills, and as rice, as a rule, is not cultivated on these lands, their increased fertility in seasons of flood could not in any degree compensate for the loss of the harvest in the low lands. In times of drought, a few marshes which have been reclaimed, but allowed to remain fallow in ordinary seasons, yield rich crops. The *pharingáti*, or dry lands, are always inundated when an unusual flood occurs, and then the *áus* crop suffers.

FAMINE WARNINGS.—The maximum prices of food-grains during the famine of 1866 were as follow:—Best imported rice (cleaned), Rs. 7 to Rs. 7. 8. 0 per *maund*, or 19s. 1d. to £1, 0s. 6d. per hundredweight; best quality of rice grown in the District, from Rs. 4. 8. 0 to Rs. 5 per *maund*, or 12s. 3d. to 13s. 8d. per hundredweight; common rice (imported), Rs. 4 per *maund*, or 10s. 11d. per hundredweight; ditto, local, Rs. 3 per *maund*, or 8s. 2d. per hundredweight; best unhusked paddy, Rs. 1. 2. 0 per *maund*, or 3s. per hundredweight; ditto, common quality, from 14 *ánnás* to R. 1 per *maund*, or 2s. 4d. to 2s. 8½d. per hundredweight. During the year 1866-67, the average price of rice was 16 *sers* per rupee, or 7s. per hundredweight, and of paddy, 40 *sers* per rupee, or 2s. 10d. per hundredweight. These high rates were caused, not by any local scarcity, but by the demand for exportation due to the failure of the crops elsewhere. The Deputy Commissioner reported in 1870 that prices had returned to the ordinary rates at which they stood before the famine. That officer is of opinion that famine point in Nowgong is reached when unhusked paddy sells at upwards of 24 *sers* per rupee, or 4s. 8d. a hundredweight, and rice at double that rate. If at harvest-time in December and January, rice was selling at a higher rate than 16 *sers* per rupee, or 7s. a hundredweight, it should be considered as a warning of suffering later in the year. The District depends for its food supply upon both the *áus* and *sáli* crops, but the first could not be made to compensate for the almost total loss of the second. The means of communication are still scanty, though of late years

the roads have been much improved, and several of them are now suited for wheeled traffic; but the Kalang, the river which connects Nowgong with the other Districts of the Province, is only navigable during a portion of the year. Actual famine, however, has only occurred once in the District since it has been under British rule, viz. in 1857.

ROADS AND MEANS OF COMMUNICATION.—The present postal road from the town of Nowgong to Gauhátí in Kámrúp, the chief town in the Province, passes through the most populous part of the District for thirteen miles in a south-westerly direction to Rahá, where it crosses the Kalang river by a ferry consisting of two small canoes lashed together; the road is then carried along the southern bank of the Kalang till it crosses the Dimál river, twenty-six miles from Nowgong. The banks of this river are steep and high and the water deep, so that elephants and beasts of burden have to be unloaded and goods ferried across, even when the water is at its lowest. From the Dimál the road makes nearly a semicircle to avoid the lowlands and swamps, to Amlághát on the Kiling river. Thence it is carried along the foot of a range of hills to Káhikuchi on the boundary of Kámrúp District, through which it is carried up to Gauhátí. The length of the road from the Station of Nowgong to Kahikuchi is forty-four miles.

A new line of road between Nowgong and Gauhátí was commenced a few years ago, but left half finished from want of funds, which, if it could have been completed, would have much improved the means of communication. The new route runs in a westerly direction from Nowgong along the crest of the watershed between the Sonái and the Kalang rivers, till it meets the latter river near the point of its junction with the Brahmaputra. In its whole course from Nowgong to the Kalang river, a distance of twenty-four miles, this route would not be crossed by a single stream of any importance, and, in addition, the roadwork would form an embankment throughout, preventing the waters of the Brahmaputra, which force their way down the Kalang, from inundating the country. The present road, besides being much longer, crosses three large streams in a distance of thirty-eight miles, besides numerous drainage channels running from the hills, which are swollen into formidable torrents during the rains.

Besides the main road above mentioned, the following are also under the control of the Public Works Department, and are con-

structed and maintained out of imperial funds:—Road from Nowgong to the Dihing river, length 54 miles; and road from Kaliábar to Silghát, 4 miles. The annual cost of maintenance, improvement and repairs of these two last-mentioned roads is stated to amount to about £12, 10s. 0d. and £62, 10s. 0d. respectively per mile.

The roads under the superintendence of the Deputy-Commissioner, constructed and maintained out of District funds, are the following:—Road from Nowgong to Dabká on the Jamuná, about 24 miles; annual cost of maintenance about £4 per mile road from Nowgong to Laskhoya *ghát* on the Brahmaputra, 17 miles; cost about £5 per annum per mile: road from Kaháigáon to Kaliábar through Khátwálgáon, about 35 miles; cost about £4 per mile; and from Rahá to Dabká, 24 miles; cost about £5 per mile: road from Puranigudám to Bamuní, about 6 miles; cost of maintenance and repair about £4 per mile. This last road in many places has not been raised above flood-level. Besides these, there are also under the superintendence of the Deputy-Commissioner a few minor roads not worthy of separate notice. Apart from the roads, the rivers form the only other means of communication in the District. There are no railways or canals. No new markets have lately sprung up upon any of the principal routes of traffic.

MINERALS.—No mines or quarries in the District are worked at present, nor is there any reason to believe that any were worked in former times. Building-stone and limestone of good quality abound in several places, and coal has been found. A salt mine is supposed to exist at a place called Jungthung. Gold-washing is not practised, nor are any precious stones found in the District.

MANUFACTURES are not carried on to any great extent, but the following are the most important. Several varieties of cloth are manufactured, but only for local use:—*Pát*, silk cloth made of the silk of the mulberry worm; *mugá*, cloth made of the silk of a worm fed on the *sú n* and *soalu* trees; and *eriá*, a coarser kind of fabric, made of the silk of a worm fed on the castor-oil plant; cotton cloth of different varieties, coarse and fine. The jewellers' work consists of silver and gold bracelets, ear ornaments of various descriptions, beads, etc. The silver ornaments are sometimes gilt, and those made with gold are occasionally enamelled and set with rubies. The different sorts of drinking and cooking utensils are made of brass or bell-metal, the following being the chief articles of

this description which are manufactured:—Jugs (*kalah*), drinking vessels (*lotá*), brass cups (*bátı*), and cooking pots (*tau*). The implements made of iron are large knives (*dáos*), axes (*kuthár*), small knives (*katári*), spades (*kor*), reaping-knives (*káchhi*), and weeding-knives (*khanti*). Basket-work of different descriptions is also manufactured from bamboo, cane, etc. The chief articles of this description which are manufactured are the following:—*Páchi*, a labourer's basket; *kharáhi*, a small basket; *duli*, a large basket used for storing purposes; *chálani*, a bamboo sieve; *kulá*, a flat basket scoop used for winnowing grain; *dálá*, a large basket for storing grain. Mats are made of bamboo, and also of a wild plant called *pátidái*. The only local specialty in any of the manufactures is in weaving. The *pát* and *mugá* silk cloth is of very fine quality, the thread being first neatly spun on a spindle, and afterwards woven with great care. Cotton cloth, also, is sometimes very daintily prepared, the borders being finely woven, with a lace of gold or silver thread. *Jápis*, broad-brimmed hats, which serve as umbrellas, are also manufactured. The manufacturing classes generally either work for themselves, and sell the work of their hands on their own account, or take contracts for their work. They seldom work for hire, so it is difficult to state their wages. The Deputy-Commissioner, however, estimates that a goldsmith may earn about a rupee, or two shillings per day; a brazier from six to eight *ánnás*, or ninepence to a shilling; a weaver, three *ánnás*, or fivepence (probably too low an estimate); a blacksmith, from six to eight *ánnás*, or ninepence to a shilling: and a basket-maker, three to six *ánnás*, or from fourpence-halfpenny to ninepence per day. Advances for manufacturing purposes are very seldom made. No class of labourers in the District are hereditarily attached to any particular manufacture in such a manner as to affect their personal freedom.

COMMERCE AND TRADE.—The District trade is generally carried on by means of permanent markets, the principal seats of trade being Nowgong, Puranigudám, Kaliábar, Silghát, Dabká, Kherní, Rahá, and Chápari-mukh. The staple articles of export are tea, rice only to a small extent, mustard-seed, and cotton. The local manufactures are not exported, as they only suffice for the local wants. The principal imports are salt, clarified butter, oil, and sugar. Taking tea into account, the Deputy-Commissioner is of opinion that the exports from the District considerably exceed the imports in value; but as tea cultivation is for the most part carried

on by means of foreign capital, he does not think that any considerable accumulation of coin is going on in consequence of the balance of trade being in favour of the District.

CAPITAL AND INTEREST.—There are no very rich men in Nowgong to lay out their accumulations in improvements; what little money that the people can save they hoard. The current rates of interest are as follow:—In small transactions, where the borrower pawns some ornament or other article equal in value to the money received, the rate is 37½ per cent. per annum, or half an *ánná* in the rupee per month; in large transactions, upon security of moveable property, the rate charged is from 24 to 36 per cent. per annum; in the same transactions, but with security of landed or household property, the rate is from 12 to 18½ per cent. per annum. Petty advances made upon personal security are lent at the enormous interest of 75 per cent. per annum, or one *ánná* in the rupee per month; and sometimes even a higher rate is charged. No lower rate of interest is obtained when the loan is secured by a lien upon the crops. Márwárí traders frequently combine shopkeeping with usury, and are the principal money-lenders in the District. No regular banking establishments exist.

IMPORTED CAPITAL.—Tea cultivation is the only industry carried on by means of imported capital. A brief history of its introduction into Nowgong has been kindly furnished to me by the Deputy-Commissioner. The cultivation of the tea plant in the District was first commenced about 1854, but was not carried on to any great extent till 1862, when the speculative demand for tea property by companies and private individuals led to enormous prices being paid for suitable land. The main object was to clear and plant as large an area as possible, and but little attention was paid to the suitability of the land for tea cultivation; and this was rendered more easy by the abundance of labour available in the cold weather or planting season. This supply of labour, however, entirely fails in the rainy season, when the people are all employed in their rice fields; and in most cases, no adequate provision was made for other labour to take its place, the result being that for a considerable portion of the year the gardens were not half tended. Subsequently, Bengalí labourers were imported, but the demand was so great that planters had to put up with an inferior class of labour. In the year 1865 alone there was a loss in Nowgong from death and desertion of at least fifty per cent. of the imported labourers. The plantations, as

a rule, were overgrown with jungle from May to November; but, in spite of this, every kind of work was carried on at an extravagant cost. Up to the end of 1866, not less than £150,000 had been spent on tea property in the District. The panic of that year, however, put an end to this unhealthy state of affairs; about 1500 acres under tea were abandoned, while a considerable portion of the remainder was thrown into the market and disposed of for almost nominal prices. Since then, tea cultivation has been conducted on a better system, and in many instances the plantations in Nowgong now yield a profit equal to that of the best gardens in Assam.

The Deputy-Commissioner estimated the yield of tea in 1871 to amount to about 303,000 lbs., and the net profits realised, after deducting the cost of production and sale, to be not less than from £4000 to £5000. The imported labourers amounted in that year to about 1200, exclusive of the local labour engaged during the cold season. The best proof that tea cultivation in the District has been found to be a profitable investment, lies in the fact that large extensions are being made to almost all the gardens. The Deputy-Commissioner was of opinion that the produce from the then new ground will be very superior in quality to that of the existing cultivation (1871), which not only from the ignorant speculation, but also from the difficulty which was experienced in former times in procuring good seed, is in appearance, at all events, inferior to the tea produced in other Assam Districts.

The table on p. 204, giving the statistics for the different gardens in the year 1872, is taken from a pamphlet of 'Official Papers regarding the Tea Industry in Bengal,' published by the Bengal Government in 1873.

In 1874 the total out-turn of tea from the Nowgong gardens amounted to 387,085 lbs., the area under cultivation being 2878 acres.

Societies and Institutions.—No societies among the native population for any literary, benevolent, or political object have been originated; and the mass of the people remain uneducated. Among the higher classes, considerable progress has been made in the study of both English and Bengalí. No newspaper is published in the District, but publications both in the Assamese and Bengalí character are circulated to some extent. The Bráhma Samáj have recently established a small society, but the social reforms effected in other

[*Sentence continued on page* 205.

TEA STATISTICS OF NOWGONG DISTRICT FOR THE YEAR 1872.

NAME OF PLANTATION.	Area in Acres.				Approximate Yield in 1872 in lbs. Avoirdupois.									Average Yield in lbs. per Acre of Mature Plants.
	Mature Plants.	Immature Plants.	Taken up for Planting but not yet Planted	Total.	Congou.	Congou and Souchong.	Souchong.	Pekoe.	Pekoe and Broken Pekoe.	Broken Pekoe.	Broken Pekoe and Fannings.	Fannings.	Total.	
Samuguri,	111	8	341	460	...	...	1,000	20,000	...	...	0,400	...	30,400	273
Balijuri,	48	20	143	211	...	...	200	6,400	...	..	2,400	...	9,600	200
Hayát,	114	36	360	510	...	...	4,000	16,000	...	...	4,800	...	24,800	215
Madartálá,	44	15	175	234	..	...	400	5,600	...	...	1,200	...	7,200	163
Kaliábar,	100	10	590	700	...	5000	...	..	25,000	...	...	2,000	32,000	320
Rudrapad,														
Lesakhátí Garh,														
Misá,	30	5	405	440	...	1500	...	...	6,500	..	...	400	8,400	280
Honarí,														
Nij Kaliábar,	60	30	1,710	1800	...	3000	...	...	14,000	...	...	1,000	18,000	300
Amlakí,	90	85	640	815	...	...	3,000	14,000	...	4450	...	4,200	25,650	285
Gobardhan,	30	20	1,312	1,362	...	...	...	8,200	...	...	...	820	10,660	328
Alukusí,	65	15	538	618	1,640	...	...	...	...	...	..	..	14,760	227
Sikiní,	...	56	175	231	...	...	...	...	...	...	...	...	...	160
Chhotákundá and Bámaní,	50	20	13	83	960	..	4,280	2,800	...	..	...	...	8,040	160
Sokunbárí,	116	3	491	610										360
Kondolí,	63	136	801	1,000	10,000	...	..	84,000	...	...	...	...	94,000	to
Rengbeng,	40	59	358	457										400
Ujan Rangágerá,	...	120	455	575	...	...	...	...	...	...	...	...	...	...
Bámaní,	25	60	98	183	1,000	.	...	7,000	...	...	...	...	8,000	360
Rangulí,	62	5	210	277	...	...	...	8,000	...	...	...	2,000	10,000	...
Titá Juru,	30	8	145	183	..	...	...	6,000	...	...	...	1,200	7,200	...
Kelidenlate,														
Nijuri Khát,	69½	50½	525	645	4,000	...	8,000	20,000	...	...	...	...	32,000	490
Sapanullá,	38½	6½	150	195	1,000	.	1,500	7,000	...	...	...	500	10,000	263
Saloná,	22½	77½	260	360	1,000	...	1,000	8,000	..	...	...	1,000	11,000	500
Chapanullá,	70	30	270	370	400	...	1,296	4,794	2,104	..	597	...	9,191	...
Total,	1278½	875½	10,165	12,319	20,000	9500	28,276	217,794	47,604	4450	15,397	13,120	370,901	...

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parts of India have made but little progress in Assam. A station of the American Baptist Mission has been established in Nowgong since 1840. Two schools were established by the Mission in the town,—one for boys and one for girls; the former numbering in 1853 an average of fifty, and the latter eighteen pupils. The missionaries have also established three village schools, which, in 1853, were attended by about a hundred pupils. The educational statistics of the District, however, belong to another section of this Statistical Account.

REVENUE AND EXPENDITURE.—The following tables (pp. 206-7) have been furnished to me by the Deputy-Commissioner, as the gross revenue and expenditure of Nowgong District for the years 1837-38, 1850-51, and 1870-71. They seem to disclose certain omissions, but as I am unable myself to supply the apparent defects, I print the tables exactly as furnished.

In 1875-76, the latest year for which information is available, the net revenue of the District is returned in the Assam Administration Report at £59,949, 16s. 0d., of which £36,945, 8s. 0d. was derived from the land. The cost of administration represented by the salaries of Government officials and police, amounted to £11,681, 1s. 9d.

THE LAND TAX, which forms the principal source of revenue, has nearly quadrupled since 1840, and within the twenty years preceding 1870 has approximately trebled. In the year 1840 there were 258 estates or revenue-units in the District, paying a total land revenue of £10,727, 10s. 0d., or an average payment of £41, 8s. 5½d. from each estate. In 1850 there were 259 estates paying a revenue of £12,623, or an average of £48, 14s. 9½d. from each estate. By 1870 the number of estates had decreased to 150, whilst the land revenue had increased to £38,000, showing an average payment from each estate of £254. In 1874-75, 186 estates paid a total of £37,846, 18s. 0d., or an average of £203, 9s. 6d. from each estate. In the following year the net land revenue amounted to £36,945, 8s. 0d.

PROTECTION TO PERSON AND PROPERTY has increased with the general prosperity of the District. In 1833 there were but one magisterial and three civil courts; in 1850 there were four magisterial and six civil courts; in 1860 the numbers were two of the former and four of the latter; in 1870, five of the former and

[*Sentence continued on page* 208.

Revenue and Expenditure of Nowgong District in 1837–38.

Revenue.		Expenditure.	
Land Revenue,	£8567 8 0	Judicial Charges, General,	£2197 16 0
Judicial Remittance,	366 6 0	Judicial Remittances,	150 0 0
Judicial Charges, General,	59 16 0	Revenue Charges, General,	321 10 0
Revenue Charges, General,	40 6 0	Public Works,	88 16 0
Post Office,	20 0 0	Profit and Loss,	55 10 0
Profit and Loss,	173 16 0		
Total,	£9227 12 0	Total,	£2813 12 0

Revenue and Expenditure of Nowgong District in 1850–51.

Revenue.		Expenditure.	
Land Revenue,	£12,623 14 0	Judicial Charges, General,	£3754 2 0
Abkárí,	650 0 0	Charges (General) of the General Department,	146 0 0
Opium Department,	361 0 0	Revenue Charges, General,	2151 13 0
Judicial Remittance,	696 2 0	Judicial Remittance,	350 0 0
Post Office,	68 10 0	*Abkárí*,	375 10 0
Education,	2 4 0	Post Office,	88 4 0
Record Fund,	0 8 0	Education,	97 4 0
Profit and Loss,	61 2 0	Record Fund,	3 6 0
		Profit and Loss,	53 18 0
Total,	£14,663 0 0	Total,	£7020 2 0

Revenue and Expenditure of Nowgong District in 1870–71.

Revenue.		Expenditure.	
Land Revenue,	£38,000 0 0	Land Revenue, Salaries, and Establishment,	£3,176 4 0
Miscellaneous Land Revenue,	394 4 0	Land Revenue, Contingencies,	363 18 0
Abkárí,	26,550 0 0	*Abkárí* Contingencies,	69 0 0
Miscellaneous *Abkárí*,	5 8 0	Law and Justice, Civil Salaries, etc.,	958 0 0
Stamps,	2,127 0 0	Law and Justice, Criminal Salaries, etc.,	720 0 0
Criminal Fines,	390 0 0	Law and Justice, Contingencies,	319 8 0
Fees and Forfeitures,	10 0 0	*Khás Mahál* Charges,	6,530 0 0
Sale Proceeds of Unclaimed Property (criminal),	15 0 0	Discount on Sale of Stamps,	57 0 0
Civil Fees and Fines,	10 0 0	Income Tax,	68 0 0
Sale Proceeds of Unclaimed Property,	25 0 0	Public Works,	4 16 0
Income Tax,	319 0 0	Ecclesiastical,	24 16 0
Interest on Purchase-money of Waste Lands,	285 0 0	Allowances and Refunds,	282 0 0
Miscellaneous,	942 18 0		
Total,	£69,073 10 0	Total,	£12,573 2 0

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seven of the latter; and in 1875, six of the former and four of the latter.

The number of cases instituted under the provisions of the Rent Law (Act x. of 1859) are as follow:—In 1861-62 the number of original suits instituted amounted to 96; in 1862-63, to 258; in 1866-67, to 287; and in 1868-69, to 119. The miscellaneous applications under this Act, exclusive of the original suits, are very numerous, amounting to 9199 in 1861-62; 14,524 in 1862-63; 15,201 in 1866 67; and 33,220 in 1868-69.

POLICE.—For police purposes Nowgong District is divided into the five police circles (*thánás*) of Dabká, Jágí, Kaliábar, Rahá, and Nowgong.

THE REGULAR POLICE consisted of the following strength at the end of 1872:—1 European officer or District Superintendent, maintained at a salary of Rs. 500 a month, or £600 a year; 1 subordinate officer on upwards of Rs. 100 a month, or £120 a year; 19 officers on less than Rs. 100 a month, or £120 a year, maintained at a total cost of Rs. 680 a month, or £816 a year, equal to an average of Rs. 34. 0. 0 a month, or £40, 16s. 0d. a year for each subordinate officer; and 140 foot police constables, maintained at a total cost of Rs. 930 a month, or £1116 a year, equal to an average pay of Rs. 6. 10. 3 a month, or £7, 19s. 5d. a year for each man. The other expenses connected with the regular police were,—an average of Rs. 100 a month, or £120 a year, as travelling expenses for the District Superintendent; Rs. 103 a month, or £123, 12s. 0d. a year, as pay and travelling allowances for his office establishment; and an average of Rs. 297. 13. 4 a month, or £357, 8s. 0d. a year, for contingencies and all other expenses. The total cost of the regular police of Nowgong District in 1872 amounted to Rs. 2610. 13. 4 a month, or £3133 a year; total strength of the force, 161 men of all ranks. The force was of the same strength as the above in 1875, and the cost amounted to £3194, 10s. 0d. The present area of Nowgong District is 3415 square miles; and the total population, as ascertained by the Census of 1872, is 256,390. According to these figures, there is one policeman to every 22 square miles of the District area, and one to every 1592 of the population. The annual cost of maintenance of the force is equal to Rs. 9. 5. 5 or 18s. 8d. per square mile of the District area, or R. 0. 2. 0 or 3d. per head of the population.

CRIMINAL STATISTICS.—During the year 1872, 676 'cognisable' cases were reported to the police, of which 409 were discovered to be false, and 7 were not inquired into under section 117 of the Criminal Procedure Code. Convictions were obtained in 125 cases, or 48·07 per cent. of the 'true' cases. Of 'non-cognisable' cases, 1290 were instituted, in which 638 persons were tried, and 402, or 63·01 per cent., were convicted, being one to every 637 of the total District population.

The following details of the number of cases, convictions, etc. for different crimes and offences in 1872, are taken from the Report of the Inspector-General of Police for that year. The 'cognisable' cases were as follow:—Class I. Offences against the State, public tranquillity, safety, and justice—Offences relating to coin, stamps, and Government notes, 1 case, 10 persons tried, 8 convicted; other offences against public justice, 2 cases, 2 persons tried, 2 convicted; rioting or unlawful assembly, 1 case, 13 persons tried, 8 convicted. Class II. Serious offences against the person—Murder, 2 cases, 2 persons tried, none convicted; attempts at murder, 1 case, 1 person tried, 1 convicted; culpable homicide, 3 cases, 8 persons tried, 1 convicted; rape, 3 cases, 1 person tried, none convicted; unnatural offences, 4 cases, 4 persons tried, 3 convicted; exposure of infants or concealment of birth, 2 cases, 2 persons tried, none convicted; attempt at and abetment of suicide, 1 case, 1 person tried, 1 convicted; grievous hurt, 5 cases, 4 persons tried, 4 convicted; hurt by dangerous weapon, 6 cases, 3 persons tried, 3 convicted; kidnapping or abduction, 11 cases, 4 persons tried, all convicted; criminal force to public servant or woman, or in attempt to commit theft or wrongfully confine, 2 cases, 4 persons tried, 4 convicted; *dákáiti*, 6 cases, no arrest; robberies, 8 cases, no arrest; serious mischief and cognate offences, 4 cases, 6 persons tried; lurking house-trespass or housebreaking with intent to commit an offence, or having made preparation for hurt, 29 cases, 23 persons tried, 21 convicted; house-trespass with a view to commit an offence, or having made preparation for hurt, 4 cases, 8 persons tried, 6 convicted; receiving stolen property by *dákáiti* or habitually, 1 case, 1 person tried, 1 convicted. Class IV. Minor offences against the person—Wrongful restraint and confinement, 157 cases, 36 persons tried, 13 convicted; compulsory labour, 2 cases, 1 person tried. Class V. Minor offences against property—Lurking house-trespass or housebreaking, 7 cases, 6 persons tried, 2 convicted; theft of cattle, 6

cases, 7 persons tried, 6 convicted; ordinary theft, 124 cases, 94 persons tried, 73 convicted; criminal breach of trust, 5 cases, 6 persons tried, 2 convicted; receiving stolen property, 15 cases, 31 persons tried, 12 convicted; criminal or house trespass, 248 cases, 118 persons tried, 74 convicted. Class VI. Other offences not specified above—Vagrancy and bad character, 1 case, 1 person tried and convicted; Excise Laws, 7 cases, 6 persons tried, 4 convicted; public and local nuisances, 4 cases, 10 persons tried, 9 convicted. Other special laws cognisable by police — Act ii. (Bengal Council) of 1870 (Coolie Act), 4 cases, 5 persons tried and convicted.

The number of cases instituted and of persons tried and convicted of 'non-cognisable' cases during 1872, is returned as follows:—Class I. Offences against the State, public tranquillity, safety, and justice—Offences against public justice, 18 cases, 46 persons tried, 42 convicted; false evidence, false complaints and claims, 12 cases, 15 persons tried, 6 convicted; forgery, or fraudulently using forged documents, 7 cases, 11 persons tried, 1 convicted; offences relating to weighing and measuring, 1 case, 1 person tried, 1 convicted. Class II. Serious offences against the person—*nil.* Class III. Serious offences against property—Extortion, 1 case, 4 persons tried. Class IV. Minor offences against the person—Hurt, 20 cases, 20 persons tried, 17 convicted; criminal force, 635 cases, 376 persons tried, 255 convicted. Class V. Minor offences against property—Cheating, 15 cases, 19 persons tried, 10 convicted; criminal misappropriation of property, 53 cases, 37 persons tried, 7 convicted; simple mischief, 212 cases, 63 persons tried, 25 convicted. Class VI. Other offences not specified above—Offences relating to marriage, 141 cases, 1 person tried, none convicted; defamation, 12 cases, 2 persons tried, 1 convicted; intimidation and insult, 54 cases, 3 persons tried, 2 convicted; offences under chapters xviii., xx., xxi., and xxii. Criminal Procedure Code, 5 cases, 5 persons tried and convicted. Special laws not cognisable by police in detail—Police Act, 5 cases, 5 persons tried, 5 convicted; Pound Act, 92 cases, 24 persons tried, 19 convicted; breach of contract, 5 cases, 4 persons tried, 4 convicted; Jail Code, 2 cases, 2 persons tried and convicted.

Excluding 409 'false cases,' and 7 which were not inquired into under section 117 of the Criminal Procedure Code, the total number of 'cognisable' and 'non-cognisable' cases investigated in Nowgong District in 1872 was 1550, in which 1056 persons were tried, and 670

persons convicted, either by the Magistrate or by the Sessions; proportion of persons convicted to persons tried, 63·44 per cent., or 1 person convicted of an offence of some kind or other to every 382 of the District population.

JAIL STATISTICS.—There is only one jail in Nowgong District, viz. the principal jail at the Civil Station. The following are the statistics of the jail population for the years 1857-58, 1860-61, and 1870. As explained in other District Accounts, the jail figures for the years 1857-58 and 1860-61 must, owing to a defective form of returns, be received with caution, and looked upon as only approximately correct. In 1870, however, an improved form of preparing the returns was introduced, and the statistics for that year may be accepted as absolutely accurate.

In 1857-58, the earliest year for which materials are available, the daily average number of prisoners in the Nowgong jail was 92: the total number of civil, criminal, and under-trial prisoners admitted during the year being 211. The discharges were as follow—Transferred, 32; released, 188; escaped, 1; died, 6; executed, 1; total, 228. In 1860-61 the daily average number of prisoners was 58; number of civil, criminal, and under-trial prisoners admitted during the year, 178. The discharges were—Transferred, 5; released, 203; escaped, 1; died, 5; total, 214. In 1870 the daily average number of prisoners was 72, number admitted into jail during the year, 285. The discharges were—Transferred, 31; released, 250; died, 2; executed, 1: total, 284.

In 1857-58 the proportion of prisoners admitted into jail hospital amounted to 156·38 per cent., and the deaths to 6·52 per cent. of the average prison population; in 1860-61 the admissions to hospital amounted to 89·65 per cent., and the deaths to 8·62 per cent. of the average jail population; in 1870 the admissions into hospital amounted to 130·55, and the deaths to 2·77 per cent. of the average jail population.

The average cost of maintenance per prisoner in the Nowgong jail, including hospital charges, rations, establishment, clothing, contingencies, and all other charges except the prison police guard, which is included in the general police budget, is returned as follows:—In 1857-58, it amounted to Rs. 64. 5. 0 or £6, 8s. 7½d. per prisoner; in 1860-61, to Rs. 63. 0. 7 or £6, 6s. 1d. per prisoner; and in 1870, to Rs. 91. 6. 4 or £9, 2s. 9½d. per prisoner. The cost of the jail police guard in 1870 amounted to an average of

Rs. 103. 8. 10 or £10, 7s. 1¼d. per prisoner. The Inspector-General of Jails, in his Report for 1870, returns the total cost in that year of the Nowgong jail, including the prison police guard, but excluding cost of alterations and repairs, at £1286, 4s. 0d. Excluding the cost of the jail police guard, which is included in the general police budget of the District, the cost of the jail amounted to £540.

Jail manufactures and industries have been carried on in Nowgong District for several years past, contributing a certain proportion to the cost of maintenance of the prison. In 1860-61 the total receipts amounted to £61, 0s. 8d., and the charges to £3, 16s. 1d., leaving a surplus or profit of £57, 4s. 7d.; average earnings of each prisoner engaged in manufactures, Rs. 16. 15. 11 or £1, 14s. 0d. In 1870 the total credits arising from jail manufactures amounted to £335, 15s. 0d., and the total debits to £313, 17s. 9d., leaving a surplus or profit of £21, 17s. 3d.; average earnings of each prisoner engaged in manufactures, Rs. 15. 9. 10 or £1, 11s. 3d.

The statistics of the Nowgong jail in 1875 are as follow:—The total number of prisoners of all classes admitted during the year was 400, of whom 18 were females. The daily average prison population was 58·52, of whom 1·03 were women. These figures show one person always in jail to every 4381 of the District population, or one woman to every 119,692 of the female population. The number of prisoners discharged during 1875 was 359, leaving 61 persons in jail at the end of the year. Of the daily average of 46·18 labouring convicts, 2·24 were employed as prison officers, 6·01 as prison servants, 2·90 in buildings and repairs, 3·04 in the jail garden, 29·77 in prison manufactures, and 1·22 in extra-mural labour. Excluding cash receipts from prison manufactures, which amounted to £343, the net cost of the Nowgong jail in 1875 amounted to £693.

Educational Statistics.—Nowgong District ranks next to Kámrúp in the educational statistics of Assam. The following tables (pp. 213-14), compiled from the Reports of the Director of Public Instruction, exhibit the number of Government and aided schools in Nowgong for each of the years 1856-57, 1860-61, and 1870-71, together with the number and religion of the pupils attending them, the cost of education to Government, and the amount defrayed by fees, or from private sources. It will be seen

[*Sentence continued on page* 216.

Return of Government and Aided Schools in Nowgong District for the Years 1856–57, 1860–61, and 1870–71.

Classification of Schools.	Number of Schools.			Number of Pupils.											
				Hindus.			Muhammadans.			Others.			Total.		
	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.	1856-57	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.
Government English School, ...	...	...	1	...	...	77	...	...	11	...	...	3	...	...	91
Government Vernacular Schools, . . .	12	8	1	590	283	144	65	43	32	24	5	3	679	331	179
Aided English Schools,	...	...	3	...	...	72	...	...	1	...	...	1	...	...	74
Aided Vernacular Schools, ...	...	...	31	..	...	700	...	...	79	...	...	162	...	...	941
Aided Girls' School, .	...	..	1	. .	...	...	...	...	18	...	...	...	...	...	18
Government Institution for Special Education,*	...	...	1	. .	...	14	...	...	...	...	...	...	...	...	14
Aided Institution for Special Education,†	...	...	1	...	...	8	...	...	6	...	...	43	...	...	57
Total, .	12	8	39	590	283	1015	65	43	147	24	5	212	679	331	1374

* Normal School.

† Nowgong Hill Tribe School, maintained by the American Baptist Mission.

RETURN OF GOVERNMENT AND AIDED SCHOOLS IN NOWGONG DISTRICT—*continued.*

CLASSIFICATION OF SCHOOLS.	RECEIPTS.											
	Government Grant.			Subscriptions, Fees, etc.			Total Expenditure.					
	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.			
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.			
Government English School, ...	...	...	264 8 3	...	..	123 3 9	..	...	387 12 0			
Government Vernacular Schools, . . .	105 6 0	49 12 7	47 19 6	..	6 7 5	37 18 10	105 6 0	56 0 0	85 18 4			
Aided English Schools,	...	...	52 10 0	..	...	47 17 11	...	..	98 11 4			
Aided Vernacular Schools, ...	...	...	240 18 8	...	...	160 12 7	.	...	401 19 4			
Aided Girls' School, .	...	...	6 0 0	...	...	...	...	..	6 0 0			
Government Institution for Special Education,	...	...	96 8 6	...	..	...	..	...	96 8 6			
Aided Institution for Special Education, .	...	...	60 0 0	...	...	108 3 6	..	...	168 3 6			
Total, .	105 6 0	49 12 7	768 4 11	...	6 7 5	477 16 7	105 6 0	56 0 0	1244 13 0			

COMPARATIVE STATEMENT ILLUSTRATING THE STATE OF EDUCATION IN NOWGONG DISTRICT IN THE TWO YEARS 1871–72 AND 1872–73.

CLASSIFICATION OF SCHOOLS.	Number of Schools.		Number of Pupils on 31st March.		EXPENDITURE.					
					Government.		Other Sources.		Total.	
	1871–72	1872–73	1871–72	1872–73	1871-72	1872-73	1871-72	1872-73	1871 72	1872-73
					£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d
Higher Schools—										
Government,	1	...	95	...	253 5 3	...	173 5 6	...	366 10 9	...
English,	...	1	...	93	...	245 8 0	...	120 19 6	...	366 7 6
Total,	1	1	95	93	253 5 3	245 8 0	113 5 6	120 19 6	366 10 9	366 7 6
Middle Schools—										
Government Vernacular,	1	1	193	158	36 2 1	48 0 0	53 17 11	62 15 7	90 0 0	110 15 7
Aided English,	10	1	304	23	140 2 0	18 0 0	144 9 10	18 0 0	284 11 10	36 0 0
Aided Vernacular,	...	5	...	175	...	70 15 0	...	73 3 6	...	143 18 6
Unaided,	1	...	9	...	...	...	6 1 0	...	6 1 0	...
Total,	12	7	506	356	176 4 1	136 15 0	204 8 9	153 10 1	380 12 10	290 14 1
Lower Schools—										
Aided Vernacular,	...	7	...	149	...	64 12 6	...	1 10 0	...	66 2 6
Old *pathsálás*—Boys,	...	30	...	836	...	146 6 4	...	37 10 6	...	183 16 10
Do. Girls,	23	1	692	16	153 11 3	6 2 1	42 7 2	...	195 18 5	6 2 1
New *pathsálás*—Boys,	...	30	...	803	..	35 12 11	...	6 14 8	...	42 7 7
Do. Girls,	...	1	...	32	...	2 0 0	...	24 2 0	...	26 2 0
Total,	23	69	692	1830	153 11 3	254 13 10	42 7 2	69 17 2	195 18 5	324 11 0
Normal Schools—										
Government,	1	...	14	...	101 5 5	...	...	...	101 5 5	...
Aided,	1	...	50	...	60 0 0	...	136 12 11	...	196 12 11	...
Under Missionary Bodies,	...	2	...	66	...	160 5 7	...	111 4 9	...	271 10 4
Total,	2	2	64	66	161 5 5	160 5 7	136 12 11	111 4 9	297 18 4	271 10 4
Abolished Schools,	...	5	...	..	...	34 12 0	...	23 18 11	...	58 10 11
Night School,	...	1	...	6	..	..	...	3 3 0	...	3 3 0
Girls' School, Aided	1	...	16	..	6 0 0	.	..	...	6 0 0	...
GRAND TOTAL,	39	85	1373	2357	750 6 0	831 14 5	496 14 4	483 2 5	1247 0 4	1314 16 10

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that the number of schools increased from 12 in 1856-57 to 38 in 1870-71, and the number of pupils from 679 to 1374 in the same period. The Government grant in aid amounted to £105, 6s. od. in 1856-57, and to £768, 4s. 11d. in 1870-71; while the amount realized from fees, subscriptions, etc., rose from *nil* in 1856-57 to £477, 16s. 7d. in 1870-71. I am unable to give any explanation of the general decrease in schools, pupils, etc., which, according to the table, seems to have taken place in the intermediate period between 1856-57 and 1860-61.

EDUCATIONAL STATISTICS FOR 1871-72 AND 1872-73.—Sir George Campbell's scheme of educational reform, by the extension of the grant-in-aid rules to large numbers of hitherto unaided village schools, came into effect in September 1872. The table, on the preceding page, of school statistics for 1871-72 and 1872-73 illustrates the educational condition of the District immediately prior to and immediately succeeding the introduction of this reform. On the 31st March 1872 there was a total of 39 schools, attended by 1373 pupils, in the District under the inspection of the Education Department; while on the 31st March 1873, or within six months after the extension of the grant-in-aid rules, the number of inspected schools had risen to 85, and the number of pupils to 2357. Notwithstanding this increase, the cost to the State in 1872-73 was only £81, 8s. 5d. in excess of the expenditure in the previous year.

At the end of 1875, the number of schools in Nowgong District had increased to 109, and the pupils to 3519.

POSTAL STATISTICS.—Between the years 1861-62 and 1870-71, the number of letters received at the Nowgong post office increased by 262 per cent., having risen (including newspapers, parcels, and books) from 13,486 in 1861-62, to 28,983 in 1865-66, and to 48,816 in 1870-71. The number of letters, newspapers, parcels, and books despatched from the District, increased from 12,163 in 1861-62, to 22,672 in 1865-66. I have not succeeded in obtaining the number of letters, etc., despatched in 1870-71. The postal receipts have increased five-fold since 1861-62. In 1861-62 the postal receipts amounted to £50, 13s. 2d., and the expenditure to £85, 4s. 11d.; in 1865-66 the receipts were £216, 19s. 7d., and the expenditure £144, os. 6d. In 1870-71 the receipts were £257, os. 7d., exclusive of £23, os. 2d., receipts from sale of stamps for official correspondence, making a total of £280. The

expenditure in that year was £965, 2s. 2d. The following table, showing the number of letters received at and despatched from the Nowgong post office for the years 1861-62, 1865-66, and 1870-71, is compiled from a return furnished to me by the Director-General of Post Offices :—

POSTAL STATISTICS OF NOWGONG FOR THE YEARS 1861–62, 1865–66, AND 1870–71.

	186					
	Received					
Letters,	11,987	12,046	22,469	21,9?3		
Newspapers,	1,060	38	5,684	526	7,150	
Parcels,	311	57	547	133	382	
Books,	128	22	283	40	734	*Materials received for column*
Total,	13,486	12,163	28,983	22,672	48,816	
Sale of Postage Stamps,	*Returns not forthcoming.*		£146 8 10		£142 3 9	
Cash Collections,	£50 13 2		70 16 9		114 16 10	
Total Receipts,	50 13 2		216 19 7		257 0 7*	
Total Expenditure,	85 4 11		144 0 6		965 2 2	

In 1875-76 the District contained six post offices, and 146,521 covers were received for delivery.

FISCAL DIVISIONS.—For fiscal purposes the District is divided into 127 separate collections of villages (*parganás*), as follows :—(1) Aibhetí, (2) Aibhetí Sástra, (3) Akrohi Bhattáchárjyá, (4) Ambikanáth Debálái, (5) Amlakibárí, (6) Angurí-Barthal, (7) Auniyáti Khát, (8) Auniyáti Sástra, (9) Báhakabárí, (10) Báhikhoyá Phukán's Khát, (11) Bakni Chápari, (12) Báligáon Subádár's Khát, (13) Bámanbárí, (14) Barbhagiá, (15) Báragog, (16) Barkandálí, (17) Barpátharí, (18) Bárapújiá, (19) Barjáha Sástra, (20) Batadrába Barhisyá, (21) Batadrába Chhotáhisyá, (22) Bhelúguri, (23) Bhelúguri No. 2, (24) Bherbheri, (25) Bhatáigáon, (26) Bhurbandhá, (27) Biraha-Bebejiá, (28) Bámani, (29) Brahmachárí Sástra, (30) Chalchalí, (31) Chámuá Mahál, (32) Chámuá Mahál No. 2, (33) Chámuá Mahál No. 3, (34) Chámuá Mahál No. 4, (35) Chápánálá, (36) Chápari-mukh, (37) Charáibáhí, (38) Chhotákandálí, (39) Dandúá, (40)

* Exclusive of £23, 0s. 2d., receipts for sale of stamps for official correspondence. Official or service stamps were first introduced in 1866.

Deká Phukán's Khát, (41) Deonárikálí, (42) Dhing, (43) Dulál Mádhab Debálái, (44) Damdamiá Sástra, (45) Dwár Amlá Parbát, (46) Dwár Bagori, (47) Dwár Bámani, (48) Dwár Dikhrú, (49) Dwár Kathiatálí, (50) Dwár Sálná, (51) Elengi Sástra, (52) Gadhariágáon, (53) Gohí Bebejiá, (54) Garúbát, (55) Geruá, (56) Gobhá, (57) Gamathágáon, (58) Haibargáon, (59) Háluágáon, (60) Hari Misrá Sástra, (61) Hát[illegible] (63) Hátirgáon, (64) [illegible]gáon, (68) Jámúgurí, [illegible]72) Kákamárí, (73) [illegible] Debálái, (76) Kamwálgáon, (8[illegible]) Kuji [illegible] Sástra, (83) Májh [illegible] (86) Míkírbhetá, (87) [illegible], (89) Namáti, (90) Námpotaní, (91) Noá-[illegible], Noabebejiá, (93) Nartamgáon, (94) Neli, (95) Nij Ghuguá, (96) Nij Jamuná-mukh, (97) Nij Rahá, (98) Nij Sahar, (99) Nij Leteliá, (100) Nutan Dabká, (101) Nandikeswar Debálái, (102) Pákhimariá, (103) Pánigáon, (104) Potání Barhampur, (105) Púbthariá-Chilábándhá, (106) Rángkháng, (107) Rúpnaráyan Sástra, (108) Sadásib Debálái, (109) Sahárí, (110) Sátiálgáon, (111) Sátgáon, (112) Saubhagyá Mádhab, (113) Seuchoá, (114) Sildharmpur, (115) Singiápotání, (116) Sukhdal Barbárí Sástra, (117) Sukhdal Sarúbárí Sástra, (118) Tarábárí, (119) Tarání, (120) Teliágáon, (121) Teliá Chápari, (122) Teliapohúkátá, (123) Tengágurí, (124) Uparchatiál, (125) Uriágáon, (126) Uriágáon No. 2, (127) Uttarkholá.

The Board of Revenue, in its statistics of area, revenue, and population, divides the District into much larger Fiscal Divisions, thirteen in number. The information with regard to these, however, is so manifestly incomplete, that I do not give the figures.

THE CLIMATE of Nowgong is extremely unhealthy, owing partly to the numerous swamps covered with rank vegetation, and partly to the absence of sanitation, and the want of cleanly habits among the people. The water used for drinking and culinary purposes is of the very worst description. During the winter, the large rivers Kalang and Sonái become filthy drains, being made receptacles for all the foul matter from the villages along the banks. In villages at a distance from the streams, the water is obtained from shallow holes dug in low land, which has the appearance of thick soup, with a green scum floating on the top. Besides the dirt of all descriptions which abounds in every village, masses of

'decomposing vegetable matter, and the sweepings of pig-styes and cow-sheds, are to be found in large heaps almost at the very doors of the huts, destroying health and generating fevers.

As regards the Civil Station, the sanitary state of the quarter inhabited by Europeans is good; but little or no attention is paid to conservancy by the natives. The town has not been formed into a municipality, but the following measures have been suggested for the improvement of its general sanitary condition:—'To lop off the lower branches of the trees to within sixteen feet from the ground; to thin out the trees where they grow too thickly; to enforce conservancy and the removal of rank vegetation from the ground of native residents; to cut and slope the drains so as to carry off surface water into the rivers; and the establishment of public latrines.'

The rainfall at Nowgong town in 1875 amounted to 69·59 inches, distributed as follows according to season:—From January to May, 11·70 inches; from June to September, 56·75 inches; from October to December, 1·14 inch.

The Prevailing Diseases are fevers, bowel complaints, pulmonic affections, cholera, small-pox, venereal and cutaneous complaints, rheumatism, enlargement of the spleen, [illegible], elephantiasis, and leprosy, mainly attributable to deficiency of [illegible] proper clothing, the use of putrid fish, indigestible fr[illegible]s, bad water procured from stagnant pools, and t[illegible] personal cleanliness. No improvement has been effect[illegible] in the health of the District by drainage of swam[illegible] or any other sanitary efforts.

Epidemics.—Sporadic cases of [illegible] frequently occur, and this disease is said to make its appearanc[illegible] in an epidemic form on an average once in about every four years. [illegible] Civil Surgeon reports that the last severe outbreaks occurred in 1866, [illegible] 1874. Mr. Robinson, in his *Account of Assam*, states:—'When this scourge (cholera) visits the country, several circumstances contribute greatly to increase the mortality. The principal of these is fatigue [illegible] of rest, endured by the inhabitants consequent on their assembling in numbers and sitting up for many nights in succession, singing and clapping their hands by way of *pújá* to avert the calamity.' The same author observes:—'It has been remarked that epidemic cholera invariably proceeds from the west; the probable date of its arrival in Upper Assam is from four to five weeks after it has made its appearance in the frontier villages of Bengal. It spreads more

rapidly along the banks of the great river and the minor streams than towards the interior, and seldom occurs at the same time on both sides of the stream. Many of the inhabitants show marks of the small-pox, but it never occurred as an epidemic, except in 1832, when it raged with uncommon violence from February to the end of July, and the mortality occasioned by it throughout the country was very considerable.' The Deputy-Commissioner of the District states that the poorest classes are those chiefly affected by these epidemics. When epidemic cholera makes its appearance among the detachment of native infantry stationed in the District, or the prisoners in jail, they are both moved out into camp. All cases are kept isolated, and the usual precautions taken of burying the excreta, destroying the clothing and bedding used by the patients, and fumigating and lime-washing the buildings in which cases occur.

Cattle Disease is also common. In 1867 it raged so severely as to destroy one-fourth of the cattle of the District. Wild animals also seem to have been infected with the epidemic, as tigers, buffaloes, and deer were found dead in the jungle during the prevalence of the disease. Cattle murrain again made its appearance in 1870, when [illegible] cattle attacked, 2199 died, showing a death-rate of 68 [illegible]. Purging is stated to be the most prominent feature [illegible] but for a more detailed notice of the symptoms see the description given in the Statistical Account of [illegible].

[illegible] collected throughout the District by the [illegible]. In 1874, 5296 deaths were reported, [illegible] on of 256,390, or a ratio of 20·6 per 1000. [illegible] classified according to cause:—Cholera 3106, [illegible] fevers 1226, bowel complaints 468, suicide 2, wounds [illegible] 43, snake-bites or wild beasts 102, all other causes [illegible]. In 1875 there was a considerable falling off, only 1972 deaths being registered, or a ratio of 7·6 per thousand of the population. With a view to testing the accuracy of the general registration, from the beginning of 1873 a new system has been established by the side of the old, in accordance with which more accurate returns are obtained from certain selected urban and rural areas. In Nowgong, the chosen urban area is the town of Nowgong, with an area of 1·23 square miles, and a population of 2883. In 1874 the total number of deaths recorded in the town area was 121, or at the rate of 41·9 per thousand. The rural area

comprises the villages of Marikalang, Dimaragurí and Nonsbejiá, with an area of 10·85 square miles, and a population of 5434 persons. In this area 235 deaths were recorded in 1874, or a ratio of 43·2 per thousand. Registration of births is only attempted in the specially selected areas, but the returns are still too imperfect to be reproduced in a permanent work.

INDIGENOUS DRUGS.—The following are some of the principal indigenous vegetable medicines used by the native practitioners:—(1) *Danthi;* both seeds and roots are used as an aperient. A dose of the powdered root is given in tepid water. When the seeds are taken, one or two are either swallowed whole, or first reduced to powder and then washed down with water. (2) *Patal*, a root used as an aperient in the same way as the above. (3) *Haritaki*, seeds used as an aperient; one seed reduced to powder, mixed with 45 grains of black salt and tepid water, forms a dose. (4) *Súrjyakánt*, a cathartic; a dose consists of 45 grains of fresh root, sweetened, and mixed with cold water. (5) *Sij*, a cathartic; a clove is stuck in a leaf of this tree and allowed to remain there for about an hour till it can no longer absorb the milky juice of the leaf, when it is taken out and swallowed. (6) *Mahtte Khadhiri*, an astringent; a dose consists of the milky juice of the leaf taken three or four times a day, either alone or in water. (7) *Mohinímuni*, an astringent; a dose consists of the fluid yielded by bruising the leaves of the tree, mixed with 12 grains of nutmeg, and taken three or four times daily. (8) *Mutá*, an astringent; a dose consists of 45 grains of the root either dried or fresh, and given two or three times a day. (9) *Punar-nabá*, a diuretic; the fluid yielded by bruising the leaves is taken thrice a day. (10) *Kachu*, a diuretic, a dose consists of bruised leaves and water, boiled down. (11) *Palás phul dáná*, an anthelmintic used in cases of tape-worm. One seed is ground to powder, mixed with tepid water and swallowed. A couple of hours afterwards, a decoction consisting of pomegranate root boiled in from eight to three or four ounces of water. The first dose is to destroy the worm, and the second to remove it. (12) Another prescription for this complaint is as follows:—*Támul* root; small shooting leaves of the date tree; lime water, mix, and boil down. (13) For round worms, the following prescription is followed:—*Indrajab* seed, 45 grains powdered, *palás phul dáná*, 45 grains powdered, juice of *vaitái tiá* leaves; mix gradually. A dose is given in water, to be repeated every two hours, and which

should be followed by a purgative. (14) In cases of thread-worm the following is administered:—powdered Bering's seed 45 grains, *Haroharaz* 45 grains, mix with fresh turmeric juice till the whole forms a mass, and divide into seven boluses; one to be taken every morning for three days, after which a purgative should be administered. In addition to the above, Robinson's *Assam* gives the following as a few of the medicinal plants used by native practitioners:—(15) Croton tiglium (*jamálgatá*), used as a cathartic and in the cure of all venereal complaints. (16) Calotropis gigantea (*mádár*); the milky juice of the shrub is applied to a variety of medicinal purposes. The plant itself, and preparations made from it, are also used for curing all kinds of fits, epilepsy, hysteria, convulsions. The bark of the young shoots yields a sort of fine silky flax. (17) Piper peepuloides, is an indigenous plant of Assam, and found in great abundance in the hills. It may be considered the long pepper of the country, and as such is used in medicine. (18) Jatropha curcas (*bághbhárendá*); the leaves of this small tree are occasionally applied to inflammations where suppuration is wished for. The seeds taken inwardly act with great violence, and on that account are almost excluded from the native *materia medica*. (19) Abrus precatorius (*látalmári*); the root is sweet and mucilaginous, and in these respects resemble liquorice, for which it may probably be employed as a substitute. (20) Terminalia chebula; the fruit is generally used as a mild cathartic. (21) Hydrocarpus odoratus (*chdulmugrá*); the seeds of this tree are employed in the cure of cutaneous disorders; they are beaten up into a soft mass, and in this state applied to the parts affected.

In the treatment of diseases, the following prescriptions are given by the *kabirájs* or native practitioners:—(1) For fever; assafœtida, *muthá*, capsicum, borax, mace, and *pipal*; ground and mixed together with lime-juice, and of which one *rati* weight (about two grains) is given three times a day with the juice of green ginger. A similar preparation, but mixed with goats' urine instead of with lime-juice, is also prescribed in cases of fever. (2) For diarrhœa; nutmegs, borax, *ambhora*, and *dhuturá* seeds; opium; reduced to powder, and then made into a pill mass with the juice of *bhaboli latá*, of which five *rati* weight is given twice daily. (3) For dysentery; nutmeg, cloves, *pupri*, opium; powdered and mixed to the consistency of a pill mass with the juice of *naghumálá* leaves; and two *rati* weight given once a day. Another prescription in

cases of dysentery is the following:—Assafœtida, opium, capsicum, camphor, nutmeg; powdered and mixed up with water to the consistency of a pill mass; dose two *rati* weights once a day. (4) For enlarged spleen; capsicum, *sunth*, *pipuli* root, *agrihahitá*, *agurine*, *malugadari*, *khor*, assafœtida, cloves, black salt, *sandaph* salt, etc.; powder and mix into boluses to be taken twice a day. (5) For leprosy; *Nim*-tree bark, *gurosi*, *haritaki*, *amlaki*, *somrofi*, *sunti*, *bamigo*, *pipuli*, *ajurine*, *asagandhá*, *sandaph* salt, nitre, *haridra*, *muthá*, *agriá*, *chitá*, etc.; powder and mix; twenty-two grains to be taken with *bel* fruit (Ægle marmelos) twice a day.

A CHARITABLE DISPENSARY has been established at Nowgong Station since 1863. In 1873, 153 in-door patients were treated, of whom 42, or 27·4 per cent., died. The out-door patients in the same year numbered 1143.

The following are the statistics for 1874, as compared with the previous year:—Total in-door patients treated, 124 against 106; daily average, 9·06 against 8·35; percentage of deaths to total treated, 24·20 against 21·69; total out-door patients, 1019 against 955; daily average, 5·53 against 5·31. The total income in 1874, including a balance of £4, 12s., was £153, 4s., of which £48 came from Government for salaries, £65 from European and £35 from native subscriptions. The expenditure, including a balance of £15, amounted to £138, 8s.; of which £33 was for servants' wages, and £44 for dieting of sick. In that year, 2 major and 16 minor operations were performed.

STATISTICAL ACCOUNT

OF

THE DISTRICT OF SIBSAGAR.

STATISTICAL ACCOUNT

OF THE

DISTRICT OF SIBSAGAR.

SIBSAGAR (Seebsaugor), a District in Upper Assam, lying along the south bank of the Brahmaputra, is situated between 27° 16′ 57″ and 25° 33′ 30″ north latitude, and 93° 35′ 10″ and 95° 35′ 7″ east longitude. It contains an area of 2855 square miles, as returned by the recent professional Revenue Survey, and a population, according to the Census of 1871-72, of 296,589 souls. The chief town, which is also the Civil Headquarters of the District, is Sibságar, situated in north latitude 26° 59′ 10″ and east longitude 94° 38′ 10″.

BOUNDARIES.—The District is bounded on the north by the Brahmaputra and Burí Dihing rivers, on the east by the Subdivision of Dibrugarh in the District of Lakhimpur, on the south by the Nágá Hills, and on the west by the District of Nowgong.

JURISDICTION.—There is no difference between the revenue, magisterial, and civil jurisdictions. Shortly after the conquest of the country from the Burmese, the District of Sibságar, together with a portion of Lakhimpur, was made over to Rájá Purandar Sinh, and his territory guaranteed from invasion on payment of a tribute of £5000 per annum to the British Government. His misrule led to his falling into heavy arrears, and to cruel oppressions on his subjects. The administration was therefore taken from him in 1838 and placed under the charge of an English officer.

CONFIGURATION AND GENERAL ASPECT OF THE COUNTRY.—The physical aspect of the District is very uniform throughout, and the population is, ethnically speaking, less mixed than is the case in

any of the other Districts of Assam. The portion of the District on the east of the Disái forms a level plain, with the exception of a small belt of land close under the Nágá range, which rises a little above the general level, and in some parts presents an undulating character. The soil consists for the most part of a whitish retentive loam, well adapted for the growth of rice. By far the greater portion of this extensive plain is liable to heavy inundations, either from the Brahmaputra itself or its numerous tributaries. Owing to its liability to such periodical floods, all the rivers in this tract have heretofore been guarded by embankments, which also served as the high roads of the country. These river embankments were crossed by high raised pathways, which were again joined by smaller embankments; and this system, by connecting the villages and fields, formed a most commodious means of communication, and, at the same time, afforded opportunities for retaining or keeping out the inundations throughout the District. West of the Disái, although the surface soil is much the same as in the foregoing portion of the District, the general aspect of the country is diversified by the higher level attained by the subsoil. The latter is a stiff retentive clay, abounding in iron nodules. It is furrowed by numerous ravines or watercourses; and presents in some parts so broken an appearance, that the cultivable lands are divided in a singular manner into innumerable small sunken patches termed *holás*. In the inner part of the District toward the hills, the country is clothed in dense forest with an underwood of thorny creepers, which swarm with leeches when the rains begin to set in. This latter region is generally preferred for tea cultivation, as high forest glades are considered more suitable for the tea plant than grass land. Where the land still lies waste in the tract in which the husbandmen cultivate rice, it is overgrown with tall grass from fifteen to twenty feet high, amid which are sprinkled isolated patches of cultivation. The whole country is intersected by numerous small streams which flow from the Nágá Hills to the Brahmaputra. Almost every village bordering on the Brahmaputra is submerged during the rains. There are no mountains in the District.

River System.—The principal rivers in Sibságar navigable by boats of four tons burden throughout the year are as follow:—(1) The Brahmaputra, which is by far the most important, and which is open all through the year for steamers and large native

craft. (2) The Dhaneswarí, which runs a short distance along the western boundary of the District, and has already been referred to in the Statistical Account of Nowgong. (3) The next most important river is the Burí Dihing, which forms a part of the northern boundary. It is so choked with grass that navigation by steamer is very difficult; in the winter it becomes a very shallow stream, like all the minor rivers of Assam. (4) The Disang and (5) the Dikhu rivers. The smaller rivers navigable during the rainy season by boats of fifty *maunds*, or say two tons burden, are the Kákodángá, Disái, Kokilá, Jánji, Dwáriká, and Dimu.

With the exception of the Brahmaputra, the above rivers enter the District from the Nágá Hills; they all fall into the great river. The smaller streams or watercourses which fall into or branch out from these rivers, are too numerous to mention. The banks of almost all the rivers are very steep, and their beds of vegetable mould. The only river that changes its course is the Brahmaputra; and the only really important instance of alluvion or diluvion is the Májuli *char*, which forms a portion of this District, and which is really an island in the Brahmaputra, being situated between that river and the Lohit, a branch of the Brahmaputra. Robinson, in his *Account of Assam*, states that this island has been formed chiefly by the silt deposited from the Subansiri, which flows through the District of Lakhimpur and empties itself into the Lohit. In Mill's *Account of Assam* (1853), at page 1 of that portion which treats of Sibságar, he states that this island was once 'well inhabited and cultivated, but is now almost entirely overgrown with deep grass and forest jungle. It contains an area of 282,165 acres, of which only 7446 pay rent. The soil is a rich alluvium, suitable for every kind of crop.' The Brahmaputra is nowhere fordable at any time of the year, but all the other rivers above named have fords at certain places during the dry season. There are no lakes, canals, or artificial watercourses in the District. The average number of deaths from drowning during the five years ending 1869-70 is returned at thirty-five.

River Traffic.—There are no towns in Sibságar in which the community are wholly or principally maintained by means of river traffic. At the Subdivisional town of Golághát on the Dhaneswarí, river trade to some little extent is carried on with the Nágás, who bring down cotton and vegetables, which they barter for salt, fish, poultry, cows, goats, etc. Rice and paddy are exported by

river from Golághát, and piece-goods and copper are imported. Jorhát on the Disái is also a seat of river trade. cotton and woollen cloths being the chief imports, and silk and cotton the principal exports. None of the non-navigable rivers or streams are used as a motive power for turning machinery, although some of them have rapids at their point of exit from the hills which might render them available for such a purpose.

FISHERIES.—In 1839-40 the rent from the fisheries amounted to £72, 8s. od.; in 1847-48, to £93; in 1852-53, to £96. Since then, however, the fisheries have been greatly developed, and the Deputy-Commissioner reports that the average revenue derived from this source for the five years ending 1869 70 was £1120 annually. There are no exclusively fishing towns in the District, nor do any communities live by fishing alone. All classes fish more or less, and the leases of the fisheries are eagerly taken up, but the fishermen at the same time cultivate land and grow their own rice.

IRRIGATION; EMBANKMENTS, ETC.—The natural water-supply of the District is abundant, the great object being to guard against inundation. For this purpose most of the rivers have been embanked. As far back as 1840, these embankments were reported to have been greatly neglected under native rule, and by their exposing the country to inundation to have caused the abandonment of large tracts of valuable land. No effective system has yet been organized. In the Annual Report of the Survey operations for 1866-67, the officer in charge of the Sibságar Survey reported as follows:—'The embankments, which are also used as roads, are in such a neglected state that they offer no check, and the rivers are constantly flowing over and flooding the country during the rains. I know of one case in which a planter was compelled to close a garden on which he had spent £7000, owing to this cause.' In 1870, the Deputy-Commissioner of the District reported that almost all the rivers are embanked to protect the cultivated fields from inundation during high floods; but the streams and watercourses are so numerous, that during the rainy season the entire District may be said to be under water. The embankments and roads are the only parts on which communication can be kept up; but owing to the great extent of waste land, many of the embankments have fallen into disrepair and become covered with jungle. If the population were equal to the task, large tracts of waste might be reclaimed and rendered fit for cultivation by repairing these embankments.

MARSH CULTIVATION.—Rattans or canes grow wild in all the marshes or wastes of the District wherever the soil is moist and rich, and are made use of in every variety of manner by the natives. Long-stemmed rice, or *báo dhán*, is grown in the marshes in some places, but its cultivation is not common. It is sown in the months of March and April, when the marshes are dry, and its growth keeps pace with the rise of the water during the rains. It flourishes in water from one to thirty feet deep, and consists of the four following varieties:—*Neghiri*, *amná*, *daká*, and *kekoyá*. No attempt seems to have been made to effect any increase in the length of the stem, in order that it may be made to grow in deeper water than formerly.

THE MINERAL PRODUCTS OF SIBSAGAR consist of salt, petroleum, coal, iron, and gold-dust. An exploration of the coal tract was conducted during 1874-75 by an officer of the Geological Survey. Four separate fields or beds are situated in Sibságar, the two chief being in the Saffrai and Dikhu valleys, in the undulating tract close under the Nágá Hills. The coal is hard, and of good quality in both beds, but in the former there are considerable obstacles to convenient transport. The supply of these beds is estimated at 10,006,000 tons. The two other deposits are on the Jánji and Disái rivers, about twenty-five miles south of Jorhát. Their area is small, and the coal of a poor, soft quality, while the rivers are only navigable, even by small boats, at certain seasons of the year. The possible out-turn of these two beds is computed to be not less than 3,000,000 tons. Almost all the streams are said to be auriferous. Some hot springs, situated near the banks of the Dhaneswarí, are thus referred to in Robinson's *Account of Assam* (p. 33):—'These springs do not appear to have attracted any particular notice nor the same degree of veneration from the inhabitants of Assam and the neighbourhood that such springs have commonly done in Hindustán, nor are they celebrated for any medicinal properties.'

THE JUNGLE PRODUCTS consist of caoutchouc, lac, beeswax, fibres, and dyes. The dyes are taken from the *asu*, *manjit*, *pháku*, and *harisingár* trees. Ivory is also collected and exported. Medicinal drugs are found, but as a rule are only used by the native medical practitioners. A list of these drugs will be found in the medical section of this Statistical Account (*post*, p. 285). The 'Málo Kaliání Dihá and Arali Táli are large patches of grazing ground, used during the winter as pasturage for thousands of buffaloes and

cows, but covered with water during the rains. None of the inhabitants gain a livelihood by pasturing cattle in the forests. No revenue is at present derived from the forests; but in former years tracts producing the *súm* trees on which the *mugá* silkworm feeds were farmed out for about Rs. 2 or 4s. an acre.

FERÆ NATURÆ.—Of the larger sort of game, elephants, rhinoceros, tigers, leopards, bears, buffaloes, and deer are found in abundance. In 1859, £18, 4s. 0d. was paid in rewards for the destruction of wild animals, and in 1869 the amount paid for the same purpose was £4. The number of deaths from wild beasts during 1869 was reported to be 9. The smaller sorts of animals consist of monkeys, tiger-cats, weasels, wild hog, porcupine, and squirrels. Among birds — florican, pheasants, partridge, snipe, wild geese, ducks, and peacocks are the most common. The principal fish are the *mahásaul*, *rohi*, *pabdá*, *mágur*, *boyál*, *kai*, *kuri*, *chitál*, *air*, *sául*, *tengrá*, *máli*, *garái*, and *michá*. No trade is carried on in wild-beast skins; and with the exception of a charge made for hunting wild elephants (which realised £180 in 1870–71), and the fisheries already referred to, the *feræ naturæ* are not made in any way to contribute towards the wealth of the District.

POPULATION.—Mr. Robinson, in his *Descriptive Account of Assam* (1840), roughly estimated the population of Sibságar District at 200,000 souls. It must be remembered that at that time the District contained a considerably larger area than at present. An attempt at a Census was made in 1853-54, which showed an estimated population of 211,477 souls. The houses, which were counted, were returned at 42,972, giving an average throughout the whole District of nearly five inmates to each house.

During the year 1871-72 a regular Census was taken of the District for the first time. The agency employed was that of the *mauzádárs* described in my Statistical Account of Kámrúp (*ante*, p. 26). A simultaneous enumeration was found impracticable, and the operations were spread over the months of November and December 1871. The results of the Census disclosed a total population of 296,589 persons, living in 203 *mauzás* or collections of villages, and in 55,604 houses. The total area of the District, as ascertained by the recent professional Survey, is 2855 square miles, showing the average density of the population to be 104 per square mile; average population of each *mauzá*, 1461; average number of

[*Sentence continued on page 234.*

Abstract of the Population of each Subdivision, etc. in Sibsagar District, 1872.

Subdivision.	*Thánd* or Police Circle.	Area in Square Miles.	Number of Villages, *Mauzás*, or Townships.	Number of Houses.	Total Population	Averages calculated from preceding Columns				
						Persons per Sq. Mile.	Village *Mauzás* or Townships per Sq Mile	Persons per Village, *Mauzá*, or Township	Houses per Sq Mile	Persons per House.
Sibsagar,	Sibságar,	...	42	11,813	64,539	..	...	1,537	..	5 5
	Birtolá,	..	14	6,592	38,708	...	..	2,765	...	5·9
	Subdivisional Total,	...	56	18,405	103,247	...	...	1,844	...	5 6
Jórhat,	Jorhát,	..	93	22,373	116,856	...	...	1,257		5·2
Golaghat,	Golághát,	...	54	14,826	76,486	...	...	1,416	...	5 2
	District Total,	2,855*	203	55,604	296 589	104	·08	1,461	19	5·3

* The area returned in the Census Report is 2413 square miles; but this is incorrect. The results of the recently concluded Revenue Survey disclosed a total of 2855 square miles, and I have accordingly substituted this figure for the one given in the Census.

Sentence continued from page 232.]
inmates per house, 5·3. Respecting the accuracy of the enumeration, the Deputy-Commissioner expresses his opinion that it is as correct as could have been expected.

The table on the preceding page shows the distribution of the population according to Subdivisions and *thánás* or police circles.

POPULATION CLASSIFIED ACCORDING TO SEX, RELIGION, AND AGE.—The total population of Sibságar District consisted in December 1871 of 154,940 males, and 141,649 females; total, 296,589. Proportion of males in total population, 52·24 per cent.; average density of the population, 104 per square mile. Classified according to religion and age, the Census gives the following results:—Hindus—under twelve years of age, males 52,458, and females 49,042; total, 101,500: above twelve years of age, males 95,021, and females 86,448; total, 181,469. Total of all ages—males 147,479, and females 135,490. Grand total of Hindus, 282,969, or 95·4 per cent of the District population; proportion of males in total Hindus, 52·1 per cent. Muhammadans—under twelve years of age, males, 2592, and females 2218; total, 4810: above twelve years of age, males 4281, and females 3528; total, 7809. Total of all ages, males 6873, and females 5746. Grand total of Muhammadans, 12,619, or 4·3 per cent. of the District population; proportion of males in total Musalmáns, 54·5 per cent. Christians—under twelve years of age, males 38, and females 40; total, 78: above twelve years of age, males 142, and females 63; total, 205. Total of all ages—males 180, and females 103. Grand total of Christians, 283, or ·1 per cent. of the population; proportion of males in total Christians, 63·6 per cent. Buddhists—under twelve years of age, males 31, and females 17; total, 48: above twelve years of age, males 63, and females 42; total, 105. Total of all ages—males 94, and females 59. Grand total of Buddhists, 153; proportion of males in total Buddhists, 61·4 per cent. Other denominations not separately classified, consisting of aboriginal races and tribes—under twelve years of age, males 103, and females 87; total, 190: above twelve years of age, males 211, and females 164; total, 375. Total of all ages—males 314, and females 251. Grand total of 'others,' 565, or ·2 per cent. of the District population; proportion of males in total 'others,' 55·6 per cent. Population of all religions—under twelve years of age, males 55,222, and females 51,404; total, 106,626:

above twelve years of age, males 99,718, and females 90,245; total, 189,963. Total of all ages—males 154,940, and females 141,649. Grand total, 296,589. Proportion of males in total population, 52·24 per cent.

The percentage of children not exceeding twelve years of age in the population of different religions is returned in the Census Report as follows:— Hindus — male children 18·5, and female children 17·3 per cent.; proportion of children of both sexes, 35·8 per cent. of the total Hindu population. Muhammadans— male children 20·5, and female children 17·6 per cent.; proportion of both sexes, 38·1 per cent. of the total Muhammadan population. Buddhists—male children 20·3, and female children 11·1 per cent.; proportion of children of both sexes, 31·4 per cent. of the total Buddhist population. Christians— male children 13·4, and female children 14·1 per cent.; proportion of children of both sexes, 27·5 per cent. of the total Christian population. Other denominations— male children 18·2, and female children 15·4 per cent.; proportion of children of both sexes, 33·6 per cent. of the total 'other' population. Population of all religions—male children 18·6, and female children 17·4 per cent.; proportion of children of both sexes, 36·0 per cent. of the total District population.

INFIRM POPULATION.—The number and proportion of insanes and of persons afflicted with certain other infirmities in Sibságar District is thus returned in the Census Report:—Insanes—males 1; total 1, or ·0003 per cent. of the total population. Deaf and dumb— males 1; total 1, or ·0003 per cent. of the District population. The total number of infirms in Sibságar District, therefore, only amounts to 2 males, or ·0006 per cent. of the total District population.

ETHNICAL DIVISION OF THE PEOPLE.—The races dwelling within the District consist of persons of Hindu origin, Koch aborigines (converted Hindus), Ahams (the last ruling race, also converted Hindus), Musalmáns, aboriginal tribes from the hills, such as Cáchárís, Nágás, Míkírs, Míris, Lálungs, etc., and a handful of Buddhists and Christians. Almost exactly one-third of the entire population is composed of Ahams, the descendants of the ancient rulers in the Province. They are a strong and healthy race; and although the country has undergone many changes since their conquest, and they have freely intermixed with the people of the land, they yet retain many of their ancient habits and institutions. They have now mostly sunk to the level of poor cultivators. They are converted

Hindus, but the Deputy-Commissioner mentions that some of them eat beef and pork; they bury instead of burning their dead. The native Hindu Assamese are divided into castes, as elsewhere throughout India. The men are generally tall, muscular, and powerful; a shade or two lighter in complexion than the Bengálís, with flat face, and high cheek-bones. Their hair, which is black and coarse, is abundant, but the beard is scanty. The women in general are fairer, and possess a greater share of personal beauty than is commonly met with in Bengal.

The Census Report ethnically divides the population into the following eight classes:—Europeans, 74; Eurasians, 6; non-Indian Asiatics, 710; aboriginal tribes, 29,352; semi-Hinduized aborigines, 175,874; Hindu castes and people of Hindu origin, 77,861; Muhammadans, 12,619; and Burmese Maghs, 83. I take the following details from Mr. C. F. Magrath's District Census Compilation for Sibságar:—

Name of Nationality, Tribe, or Caste.	Number.
I.—NON-ASIATICS.	
European—	
English,	46
Irish,	11
Scotch,	15
Welsh,	2
Total,	74
II.—MIXED RACES.	
Eurasian,	6
III.—ASIATICS.	
A.—Other than Natives of India and British Burmah.	
Bhutiá,	227
Chinese,	7
Nepálí,	476
Total,	710
B.—Natives of India and British Burmah.	
1. *Aboriginal Tribes.*	
Bamchá,	5
Baráik,	54
Bhar,	29
Bhumij,	533
Cheru,	15
Doanniyá,	817
Cáchárí,	15,320
Khámpti,	21
Kol,	1,254
Lálung,	9
Lepchá,	2
Manipurí,	30
Mech,	8
Míkír,	219
Míri,	6,862
Mariá,	1,168
Nágá,	225
Nat,	1,481
Ráhbá,	55
Rautiá,	3
Santál,	450
Suira,	28
Uráon,	764
Total,	29,352
2. *Semi-Hinduized Aboriginals.*	
Aham,	94,304
Bágdí,	485
Barí,	4
Bauri,	481

Name of Nationality, Tribe, or Caste.	Number.
2. *Semi-Hinduized Aboriginals—continued.*	
Bediyá,	16
Bhuiyá,	1,771
Bind,	2
Cháin,	8
Chámár,	630
Chandál,	304
Chaodang,	2,321
Chutiyá,	31,342
Dom,	16,277
Nadiyál Dom,	60
Dosádh,	463
Ghási,	110
Ghátwál,	621
Hári,	1,126
Kaorá,	5
Khairá,	26
Kharwár,	284
Koch,	23,965
Kodmá,	15
Mahilí,	337
Mál,	26
Mihtár,	21
Musáhar,	632
Pási,	13
Rajwar,	235
Total,	175,884
3. *Hindus.*	
(i.) Superior Castes.	
Bráhman,	12,821
Rájput,	332
Total,	13,153
(ii.) Intermediate Castes.	
Baidyá,	4
Bhát,	25
Káyasth,	2,117
Total,	2,146
(iii.) Trading Castes.	
Agarwálá,	92
Baniya,	3
Gandhabaniya,	72
Gurer,	42
Jaswár,	33
Khatrí,	382
Mahurí,	10
Márwárí,	25

Name of Nationality, Tribe, or Caste.	Number.
(iii.) Trading Castes—*continued.*	
Oswál,	63
Subarnabaniya,	30
Total,	752
(iv.) Pastoral Castes.	
Garerí,	11
Goálá,	980
Total,	991
(v.) Castes engaged in preparing Cooked Food.	
Halwái,	195
Kándu,	45
Madak,	10
Total,	250
(vi.) Agricultural Castes.	
Agurí,	203
Barui,	449
Basiyá,	225
Bihiyá,	60
Boriá,	3,517
Chásá,	394
Hálgír,	20
Jaruá,	61
Kaibartta,	2,159
Kalitá,	26,973
Koerí,	282
Kurmí,	498
Málí, etc.,	478
Noráh,	311
Rái, etc.,	29
Sút,	741
Total,	36,400
(vii.) Castes engaged chiefly in Personal Service.	
Dhánuk,	659
Dhobá,	488
Dhuliyá,	29
Hajjám or Nápit,	136
Kahár,	369
Total,	1,681

Name of Nationality, Tribe, or Caste.	Number.
(viii.) Artisan Castes.	
Bhaskar (stone-cutter),	4
Kámár (blacksmith),	866
Kansári (brazier),	20
Kumbhár (potter),	804
Láherí (lac-worker),	1
Sonár (goldsmith),	105
Sunrí (distiller),	581
Sutradhar (carpenter),	1,145
Telí (oilman),	169
Total,	3,695
(ix.) Weaver Castes	
Dhaniyá,	67
Jugí,	4,090
Kásiitá,	162
Katuní,	309
Patuá,	95
Tántí,	368
Total,	5,091
(x.) Labouring Castes.	
Beldár,	41
Chunárí,	11
Korá,	9
Matiyál,	16
Nuniyá,	317
Total,	394
(xi.) Boating and Fishing Castes.	
Bathuá,	51
Jaládhar,	13
Jaliyá,	162
Keut,	8,752
Málá,	224
Patuni,	5
Pod,	10
Tior,	10
Total,	9,227
(xii.) Dancer, Musician, Beggar, and Vagabond Castes.	
Kheltá,	24
Nagarchi,	15
Total,	39
(xiii.) Persons enumerated by Nationality only.	
Bengálí,	6
Hindustání,	11
Madrásí,	172
Uriyá,	164
Total,	353
(xiv.) Persons of Unknown or Unspecified Castes,	2,781
Grand Total of Hindus,	76,933
4. *Persons of Hindu origin not recognising Caste.*	
Vaishnav,	94
Gosáin,	407
Matak,	84
Nánakshábí,	140
Native Christians,	203
Total,	928
5. *Muhammadans.*	
Pathán,	4
Shaikh,	41
Unspecified,	2,574
Total,	2,619
6. *Burmese.*	
Maghs,	83
Total of Natives of India,	295,799
Total of Asiatics,	296,509
Grand Total,	296,589

ABORIGINAL AND HILL TRIBES.—THE NAGAS are a hill tribe inhabiting the frontiers of the District in the south and east. They are a savage and warlike people, split up into numerous communities or clans, each under a separate chief, but speaking dialects so different that two adjoining tribes cannot converse together except by means of a third language common to both. They are, however, said to intermarry and form connections with each other, although the different tribes are constantly at war among themselves. Their clothing is so scanty as to have given rise to the supposition that the generic name of these tribes is derived from the Hindustání word signifying 'naked.' They cultivate in their native hills rice for their own use, and also cotton, chillies, ginger, and betel nut, which they bring down in considerable quantities to the plains for sale. They live principally on animal food. For a further description of the Nágá tribes, see my Statistical Account of the Nágá Hills District.

THE MIRIS are a semi-barbarous people, whose original home appears to be the low hills north of Lakhimpur, from whence they have spread in large numbers through Upper Assam. Their language is similar to that of the Abars, and they are supposed to be an offshoot of that tribe. Indeed, the Abars look upon the Míris as their dependants, and used to demand a heavy tribute from them, to escape which, numbers of the latter flocked into British territory. The manners and customs of the Míris are wild, but they have many good qualities. They are very industrious, and in Sibságar generally live along the banks of the rivers, which they cultivate. They may be classed as nomadic agriculturists, seldom staying in one place for more than four or five years, but moving away to a fresh locality as soon as the soil of their fields becomes exhausted. Their chief cultivation consists of *áus* rice, grown along the banks of the rivers, yams of different sorts, Indian corn, chillies, plantains, ginger, melons, and pumpkins.

THE MIKIRS are also a race of hill people, but less savage than the Nágás, inhabiting the south and south-west frontier of the District. They cultivate cotton, rice, ginger, etc., and are noted for the excellent *eriá* silk which they produce from cocoons of their own rearing.

THE CACHARIS are fully described in my Statistical Account of Cáchár.

Almost all these hill tribes consist of men very robust in person, and of great bodily strength. They eat every kind of animal food,

even dogs, snakes, frogs, mice, etc. A Nágá's greatest dainty is said to consist of a pudding made by stuffing a dog with as much coarse rice as he can eat, and then roasting the wretched animal alive till the rice is cooked. The Chutiás are supposed to represent the aboriginal race who inhabited the country before its conquest by the Ahams. Many of them were subsequently converted to Hinduism, and thence arose the caste known as Chutiá. For a more detailed description of the different aboriginal and hill tribes of the Assam Valley, *vide* my Statistical Account of Lakhimpur District.

HINDU CASTES.—The following is a list of 99 castes met with in Sibságar District, as returned in the Census Report, arranged as far as possible in the order in which they rank in public estimation:—(1) Bráhman; members of the priesthood, Government officers, landholders; 12,821 in number. (2) Rájput; policemen, doorkeepers, etc.; 332 in number. (3) C[illegible] Achárjya; a class of Bráhmans who have become degra[illegible] their indiscriminate acceptance of alms from the low c[illegible] whose occupation is that of astrologers, fortune-tellers, [illegible] Bengal the caste is greatly looked down upon, but in [illegible] members are held in high estimation. Their numbe[illegible] returned separately in the Census Report, being probably included with those of the ordinary Bráhmans. (4) Káyasth; Government officers, clerks, etc., the writer caste of Bengal; 2117 in number. (5) Kalitá; the ancient priesthood of Assam before the introduction of Bráhmanism. They have now entirely adopted Hindu customs, and rank on an equality with the Káyasths. They are divided into the three following classes, viz. Bar Kalitás, who are most esteemed; Saru Kalitás, who rank next; and Nát Kalitás, who are the least respected. The Census Report returns the total number of Kalitás in Sibságar District at 26,973. (6) Baidyá; physicians, 4 in number. (7) Bhát; heralds and genealogists. The members of this caste claim to be fallen Bráhmans, the same as the Ganaks or Achárjyas, and wear the sacred thread. This rank, however, is not commonly assigned to them by the people, and the Census Report returns them as a separate caste, giving their numbers at 25. (8) Khatrí; traders and merchants, who claim to belong to the Kshattriya, or military caste of ancient India; 382 in number. (9) Márwárí; an up-country caste of traders and merchants; 25 in number. (10) Agarwálá; traders and merchants;

92 in number. (11) Oswál; traders, etc.; 63 in number. (12) Jaswár; traders, etc.; 33 in number. (13) Baniya; the generic name for the great trading caste of Bengal; 3 in number. (14) Gandhabaniya; a branch of the preceding caste, following the occupation of grocers and spice dealers: 72 in number. (15) Gurer; traders; 42 in number. (16) Mahurí; traders; 10 in number. (17) Nápit; barbers; 136 in number. (18) Kámár; blacksmiths; 866 in number. (19) Kumbhár; potters; 804 in number. (20) Keut; not fishermen, as in Bengal, but principally employed in agriculture, and looked upon as a respectable caste. The Census Report, however, classifies them as a fishing caste, and gives their numbers in Sibságar at 8752. (21) Goálá; milkmen, cattle keepers, etc.; the Bengal pastoral caste; 980 in number. (22) Gareri; an up-country pastoral caste; 11 in number. (23) Subarnabaniya; goldsmiths and jewellers, bankers, etc.; 30 in number. (24) Baruí; growers of *pán;* 449 in number. (25) Málí; gardeners, flower-sellers, etc.; 478 in number. (26) Halwái; sweetmeat makers; 195 in number. (27) Bhaskar; stone-cutters; 4 in number. (28) Kánsárí; braziers and coppersmiths; 20 in number. (29) Laheri; lac-workers; 1 in number. (30) Sonár; gold and silver smiths; 105 in number. (31) Kándu; sweetmeat makers; 45 in number. (32) Madak; preparers of parched grain for food; 10 in number. (33) Agurí; cultivators; 203 in number. (34) Basiyá; cultivators; 225 in number. (35) Bihiyá; cultivators; 60 in number. (36) Boriá; cultivators; 3517 in number. (37) Chásá; cultivators; 394 in number. (38) Hálgír; cultivators; 20 in number. (39) Jaruá; cultivators; 61 in number. (40) Kaibartta; cultivators; 2159 in number. (41) Koerí; cultivators; 282 in number. (42) Koch; cultivators; 23,965 in number. (43) Aham; cultivators; 94,304 in number. (44) Hindu Chutiyá; cultivators; 31,342 in number. (45) Rái; cultivators; 29 in number. (46) Sút; cultivators; 741 in number. (47) Nadiyál Dom; a class of Doms who claim a high degree of caste purity; 60 in number. (48) Sutradhar; carpenters; 1145 in number. (49) Telí; oilmen; 169 in number. (50) Kahár; palanquin bearers and domestic servants; 369 in number. (51) Dhobá; washermen; 488 in number. (52) Dhánuk; employed in personal service; 659 in number. (53) Sunrí; distillers by caste occupation, but many of them have now abandoned their hereditary employment, and taken to trade and cultivation; 581 in number. (54) Dhuliyá; palanquin bearers; 29 in number. (55)

Jugí; silk weavers and cultivators; 4090 in number. (56) Tántí; weavers; 368 in number. (57) Patuá; mat-makers, etc.; 95 in number. (58) Dhaniyá; weavers; 67 in number. (59) Káshtá, weavers; 162 in number. (60) Katuní; weavers; 309 in number. (61) Jaliyá, fishermen; 162 in number. (62) Tior; fishermen; 10 in number. (63) Chunárí; makers of shell-lime for chewing; 11 in number (64) Korá; excavators and diggers; 9 in number. (65) Nuniyá; salt makers; 317 in number. (66) Matiyál; diggers and road makers, etc.; 16 in number. (67) Beldár; labourers; 41 in number. (68) Bathuá; fishermen; 51 in number. (69) Jaladhár; fishermen; 13 in number. (70) Málá; fishermen and boatmen; 224 in number. (71) Patuní; boatmen and ferrymen; 5 in number. (72) Pod; fishermen; 10 in number. (73) Bagdi; labourers and cultivators; 485 in number. (74) Barí; labourers and cultivators; 4 in number. (75) Baurí; labourers and cultivators; 481 in number. (76) Bediyá; a wandering caste, who travel about in boats and get their living by selling petty trinkets, telling fortunes, etc.; 16 in number. (77) Bhuiyá; labourers; 1771 in number. (78) Bind; labourers; 2 in number. (79) Cháin; cultivators and market gardeners; 8 in number. (80) Chámar; shoemakers and leather dealers; 630 in number. (81) Chandál: fishermen and cultivators; 304 in number. (82) Chaodang; labourers and cultivators; 2321 in number. (83) Dom; fisher men and basket makers; 16,277 in number. (84) Dosádh; swineherds; 463 in number. (85) Ghásí; scavengers; 110 in number. (86) Ghátwál; 621 in number. (87) Harí; the caste occupation of this class is that of sweepers, but most of them have now deserted their hereditary calling and become goldsmiths; 1126 in number. (88) Kaorá; swineherds; 5 in number. (89) Khaira; labourers; 26 in number. (90) Khárwár; labourers; 284 in number. (91) Kodmá; labourers; 15 in number. (92) Mahílí; labourers; 337 in number. (93) Mál; snake-charmers; 26 in number. (94) Mihtár; sweepers; 21 in number. (95) Musáhar; labourers; 632 in number. (96) Pásí; makers of date-juice toddy, 13 in number. (97) Rajwar; labourers; 235 in number. (98) Kheita; dancers and musicians; 24 in number. (99) Nagarchi; drummers, etc.; 15 in number.

Immigration and Emigration.—With the exception of the imported Bengal labourers employed on the tea gardens, there is no immigration into the District; and similarly, with the exception

of those time-expired labourers who ultimately return home, there is no emigration from it. In several parts of the District, numbers of such time-expired Bengáli coolies have settled down on land they have taken up themselves from Government. The Cáchári labourers, however, who come from the adjacent Districts of Kámrúp and Darrang, do not settle in Sibságar, but return home with their savings after the expiry of their agreements.

RELIGIOUS DIVISION OF THE PEOPLE.—The population consists almost entirely of Hindus and Muhammadans, with a small sprinkling of Buddhists, Christians, and aboriginal tribes still professing their primitive forms of faith, and returned in the Census Report as 'others.' As already stated, the total population of Sibságar District, as ascertained by the Census, amounts to 296,589 souls—namely, 154,940 males, and 141,649 females. Of these, the Hindus (as loosely grouped together for religious purposes) number 147,479 males, and 135,490 females; total, 282,969, or 95·4 per cent. of the District population. The Muhammadans number 6873 males, and 5746 females; total, 12,619, or 4·3 per cent. of the population. The Buddhists number 94 males, and 59 females; total, 153. The Christian community consists of 180 males, and 103 females; total, 283, or ·1 per cent. of the population. The remainder, consisting of aboriginal tribes, are placed together under the heading 'others.' They number 314 males, and 251 females; total, 565, or ·2 per cent. of the population.

HINDUS.—As shown above, almost the entire population profess some form of Hinduism. The Census Report returns the number of Hindus at 154,940 males, and 141,649 females; total, 282,969, or 95·4 per cent. of the District population; proportion of males in total Hindus, 52·1 per cent. Four forms of the Hindu religion are prevalent in the District:—(1) The Tántrik, which includes about one tenth of the higher classes of Hindus. The followers of this sect all use images, and the number of gods worshipped by them is innumerable. Their chief religious preceptors or spiritual guides are termed the Nau Gosáin, the Parbatiyá Gosáin, and the Mukhlimaira Gosáin. (2) The Bhágvatíyá, (3) the Mahápurúshiyá, and (4) the Thákuriá. The second and third-named sects comprise almost all the people of the middle and better lower classes; while the fourth numbers a few of the middle and most of the lower classes among its adherents. The main form which the religion of the second and fourth-named sects of Hindus takes, is prayer

(*nám gaoyá*) and image-worship. The third class are Vishnuvites, who worship no idols, and whose ceremonial consists simply in prayer. A description of this sect of Hindus has been given in my Statistical Account of Kámrúp District (*ante*, pp. 35–38). There are many Hindu religious institutions in the District, termed *sastrás*, of which the following is a list:—(1) Aoni-hátí, (2) Dakshínpat, (3) Garumur, (4) Karuábáhí, and (5) Dihing. These five are the most important, and more than half the Hindu population belong to one or other of them. Each *sastrá* is presided over by a high priest, who visits his followers from time to time, travelling through the District for the purpose of receiving their oblations. Besides these, there are several other minor *sastrás*, of which the following are the principal: —(6) Benglá Ati, (7) Kamalábárí, (8) Pahumará, (9) Belguri, (10) Gobindpur, (11) Adhár, (12) Sákomathá, (13) Nau-máti, (14) Puráni-máti, (15) Máhorá, (16) Ghár-morá, (17) Dokorá-mukh, (18) Patiárí, (19) Sáikusí, (20) Batár-gayá, (21) Dhaliál, (22) Uyá, (23) Bar Kaliá, (24) Dháp Katá, (25) Sauká Janiá, (26) Kore Khaniá, (27) Ulutali Sál, (28) Jakái-Suk Sál, (29) Kau Chungiá Sál, (30) Phulbárí Sál, (31) Kadáli Sál, (32) Siál-marú Sál, (33) Michhá marú Sál, (34) Madhu Misí, (35) Bare-Ghár, (36) Srabaní, (37) Leturgáon, (38) Sálkuchí, (39) Kanhár Paria, (40) Chhechá, (41) Sálihá, (42) Budh bárí Sál, (43) Kátoní, (44) Nahor Khatiá, (45) Arimará, (46) Bangáon, (47) Bágheswar, (48) Mora-marú, (49) Phutki Chápri, (50) Nepálí, (51) Bháiuguti, (52) Koá-marú, (53) Sologuri, (54) Puniár, (55) Rángá-máti, (56) Thukubuli, (57) Bánhbárí, (58) Sekerátali, (59) Chálani Katiá, (60) Moá-marú, (61) Bar Elengi, (62) Saru Elengi, (63) Gal-Katiá, (64) Ratan-Púriá, (65) Batárgáon, (66) Garumará, (67) Pet-phutá, (68) Dháplíá, (69) Supuhá, (70) Uguri, (71) Ghuriá Gayá, (72) Diphlu, (73) Haldibárí, (74) Námuliá, (75) Gajlá, (76) Takanbárí, (77) Khátpár, (78) Báha Jengní, (79) Bihimpur, (80) Ghilá-Dhari, (81) Porá Bheti, (82) Mádárgurí, and (83) Niká-mali. A Bráhma Samáj has been established in Sibságar, but does not number any of the natives of the District among its followers. The few members of the Samáj are all Bengálís. No new sects of Hindus have here sprung up of late years.

THE MUHAMMADAN population of Sibságar consists, according to the Census Report, of 6873 males and 5746 females; total, 12,619, or 4·3 per cent. of the District population: proportion of males in total Musalmáns, 54·5 per cent. The religion of Islám does not seem to be now making any progress among the people. The

Muhammadans are said to have been originally introduced into Assam by one of the native Rájás, who imported a colony of them from Bengal in order to teach his people their arts and industries. They are now called by the people Gariás, on account of their having been originally brought from Gaur or Bengal. The Musalmán population was subsequently increased by a portion of the army of Mír Jumlá, which remained in the District after that general invaded the country. The present Muhammadan population consists of their descendants and of the converts whom they made. A large number of Musalmáns have lately joined the Faráizí sect, but they do not appear to be actively fanatical. As a rule, they are well off.

THE CHRISTIAN population of Sibságar numbers, according to the Census Report, 180 males and 103 females; total, 283, or ·1 per cent. of the District population: proportion of males in total Christians, 63·6 per cent. Deducting 80 for the number of European and Eurasian Christians, there remains a balance of 203 as representing the total native Christian population of Sibságar. These are principally converts made by the American missionaries, who have established a branch mission in the District. The converts are all from the lower classes, and are said to be generally in poor circumstances.

DISTRIBUTION OF THE PEOPLE INTO TOWN AND COUNTRY.—Sibságar is essentially a rural District of prosperous hamlets, and can hardly be said to have any town population at all. Nearly all the people gain their livelihood, either entirely or partly, from cultivation, or by working as labourers on the tea gardens. They evince no inclination to gather into towns or seats of commerce, and very few natives of the District depend upon trade as a means of livelihood. Some few petty traders buy small quantities of goods from the Márwárí merchants who visit the District, and retail them in the village shops; but even these men have, almost without exception, their little patches of arable land which they cultivate themselves, and from which their household wants are supplied. The Census Report returns only one town in the entire District as containing upwards of five thousand inhabitants, viz. Sibságar, the civil headquarters, with a population of 5278. Mr. C. F. Magrath's District Census Report thus classifies the *mauzás* or village unions: —*Sádr* or Headquarters Subdivision:—13 *mauzás* or villages, with less than two hundred inhabitants; 9 with from two to five hundred;

3 with from five hundred to a thousand; 11 with from one to two thousand; 7 with from two to three thousand; 5 with from three to four thousand; 2 with from four to five thousand; 4 with from five to six thousand; and 2 with from six to ten thousand. Jorhát Subdivision:—29 with less than two hundred inhabitants; 18 with from two to five hundred; 8 with from five hundred to a thousand, 22 with from one to two thousand; 8 with from two to three thousand; 1 with from three to four thousand; 3 with from four to five thousand; 2 with from five to six thousand; and 2 with from ten to fifteen thousand. Golághát Subdivision:—9 with less than two hundred inhabitants; 9 with from two to five hundred; 7 with from five hundred to a thousand; 12 with from one to two thousand; 12 with from two to three thousand; 3 with from three to four thousand; 1 with from four to five thousand; and 1 with from five to six thousand. Total for the District:—51 with less than two hundred inhabitants; 36 with from two to five hundred; 18 with from five hundred to a thousand; 45 with from one to two thousand; 27 with from two to three thousand; 9 with from three to four thousand; 6 with from four to five thousand; 7 with from five to six thousand; 2 with from six to ten thousand; and 2 with from ten to fifteen thousand. It should be explained, that although in the above statement several *mauzás* are returned as containing upwards of five thousand inhabitants, they are not, with the single exception of Sibságar town, separate towns or villages, but village unions grouped together for survey or police purposes.

SIBSAGAR, the principal town and administrative headquarters of the District, is situated about ten or twelve miles inland from the south bank of the Brahmaputra, in 26° 59′ 10″ north latitude and 94° 38′ 10′ east longitude. The Census Report of 1872 returns the population as follows:—Hindus—males 2079, and females 1676; total, 3755. Muhammadans—males 751, and females 646; total, 1397. Christians—males 63, and females 56; total, 119. Others—males 5, and females 2; total, 7. Total of all denominations—males 2898, and females 2380; grand total, 5278. Gross local income in 1871 (according to Census Report), £702, 14s. 0d.; expenditure, £569, 4s. 0d.; rate of taxation, Rs. 1. 5. 4 or 2s. 8d. per head. The town is situated around a noble tank which covers an area of 114 English acres. The civil buildings, courts, and residences of the European officials, are constructed along the embankments of this artificial lake; and the grand old temples on the south side of the tank, and

the houses peeping through the foliage, make up a very picturesque scene. There are not many dwelling-houses in the native town, and most of these are in a dilapidated state. The *bázár*, which runs along the banks of the Diku river, is simply a collection of grass huts. The temples and tank are said to have been constructed by Rájá Sib Sinh, the eldest son of Rájá Rudrá Sinh, about the year 1722. Numbers of hill Nágás visit the Station, during the cold season, bringing down cotton and vegetables, which they barter for salt, fish, poultry, cows, goats, etc. The exports consist principally of cotton and paddy, and the imports of piece goods, and copper and bell-metal household utensils.

RANGPUR, immediately to the south of Sibságar, was at one time the seat of Government of the Aham princes, but in consequence of the troubled state of the country, the residence of the rájás was frequently shifted. The palace at Rangpur is situated near the temple of Jayságar, and both are said to have been built by Rájá Rudrá Sinh in 1698. The officer in charge of the Survey party in 1865 66 describes the palace as 'a dark, dismal-looking brick building, nearly covered over with jungle, and enclosed by a brick wall. The roof has fallen through in several places, but the walls seem firm, though here and there great holes are to be seen in them as well as in the flooring, made by people searching for treasure.'

GARHGAON was the earliest seat of government of the Aham princes in Assam, and remained the capital till the prosperity of the dynasty began to wane. The fort and palace are situated on the banks of the Diku river, some distance to the south-east of Sibságar town. The fort had bastions at the corners, but they are now destroyed. The magazine was situated a short distance east of the fort. The royal palace, one of the oldest buildings in the Province, is described by Robinson in his *Descriptive Account of Assam*, as having been 'surrounded by a brick wall about two miles in circumference; but the whole town and its suburbs appear to have extended over many square miles of country. The ruins of gateways, built chiefly of masonry, are still to be seen within the fortified circumvallations which surrounded the town. It may be observed that one of the gateways is composed principally of large blocks of stone bearing marks of iron crampings, which show that they once belonged to far more ancient edifices. From this evidence alone, were there no other, it might safely be presumed that, long antecedent to the conquest of the Ahams, the

country had been inhabited by a race far advanced in some of the arts of civilised life.' This ancient building is fast going to pieces, though not altogether by the hand of time, for the Survey Report for 1867-68 states:—'It is a great pity that the Assam Company are allowed to carry away the bricks; they have already pulled down the gates, a portion of the palace, and the wall enclosing the palace.' When the seat of Government was removed from Garhgáon, Rangpur, already described, was fixed upon as the capital, and continued so till 1784, when the then prince, Gaurináth, abandoned it for Jorhát; but even here the Rájá was not safe, and he fled to Gauhátí. At last, however, he succeeded in re-establishing his authority by British assistance, and returned to Jorhát in 1793, where he died the following year.

JORHAT, the headquarters of a Subdivision of the same name, is situated on the banks of the Disái river, in the centre of the District, and in the vicinity of important tea gardens. More actual business is carried on here than in any other town or village of the District. In 1865, the *bázár* contained 160 shops, of which 28 belonged to Márwárí merchants, who import cotton and woollen cloth, salt, mustard, oil, tobacco, molasses, split-peas, clarified butter, gold, corals, brass and bell-metal plates, iron pans, steel and glass beads, etc., from Calcutta, Sirájganj, and Goálpárá; in return they export silk, cotton, mustard seed, and a small quantity of beeswax and ivory. A few shops are kept by Muhammadans of the District, the chief articles sold by them being 'Europe' goods and furniture; the remaining shops are all petty stalls, in which grain, oil, onions, etc., are retailed. According to the Census Report, Jorhát contains 282 houses, with a population consisting of 764 males, and 546 females; total, 1310.

GOLAGHAṬ, situated on the bank of the Dhaneswarí river, in latitude 26° 29′ 55″ and longitude 93° 58′ 35″, is the headquarters of a Subdivision of the same name recently transferred to Sibságar from Nowgong, and is also a seat of trade. The Station is situated on high and undulating land, and being completely drained by numerous ravines and hollows, it is remarkably dry, and regarded as one of the healthiest places in Assam. According to the Census Report, Golághát contains 377 houses, and a population of 965 males, and 650 females; total, 1615. Steamers are able to proceed up the Dhaneswarí as far as Golághát from May to September, and small boats throughout the year. Parties of

Nágás visit the station during the cold season, bringing down cotton and vegetables, which they barter for salt, fish, poultry, cows, goats, etc. Salt is sold in exchange for twice its weight in cotton. The exports consist of cotton and paddy, and the imports of piece-goods, copper, and bell-metal.

MATERIAL CONDITION OF THE PEOPLE.—The inhabitants of the District are described as a contented and happy people, having but few wants, and these very easily supplied, as paddy is almost the only article grown for food, the rest being obtainable from the jungles and streams. They still live, however, in the same primitive way as their forefathers; their agricultural implements and cattle, their food and clothing, being all exactly as they were fifty years ago. A marked indication of the prosperity of the people is the great difficulty experienced in obtaining labour. The Commissioner, in his Annual Administrative Report for 1872-73, states:—'The offer of a rupee to carry a load for an ordinary march of ten or twelve miles would not bring forward a single volunteer. . . . The continual influx of money for tea-garden expenditure, and the amount of it which finds its way into the hands of the Assamese, must tell in keeping up the general prosperity of the people; and this influx of capital is steadily increasing. One circumstance amongst others which goes to show the abundance of money amongst the ordinary class of people, is the readiness with which fines imposed by the criminal courts are paid. It is altogether the exception for any one to go to prison in default of payment of a fine. Comparatively large sums of money, too, are always forthcoming for marriage expenses. If there is any exception to the general prosperity, it is amongst a few families of the better class, the members of which are, or at all events consider themselves to be, above manual labour. They find it more and more difficult to get their holdings cultivated for them, and to keep up the social position they formerly enjoyed.'

DRESS.—The ordinary dress of a well-to-do shopkeeper consists of a pair of loose drawers (*páijámá*), or a waistcloth hanging down to the knees (*dhutí*), a cotton coat (*chapkan*), a cotton shawl or sheet (*chádar*), a cap or turban, and a pair of shoes. The clothing of an ordinary peasant consists of a waistcloth and a cotton shawl, with sometimes a cloth carelessly tied round the head like a turban.

DWELLINGS.—The shopkeeping class generally have a somewhat substantial building, with two rooms or more, under a single roof; while the dwelling of a common husbandman usually consists of

two or three small detached huts, each containing from two to four rooms, and constructed of wood, bamboo, grass, and reeds. These huts are very low, damp, ill-ventilated, and built so close to one another as to render them almost inaccessible to light and air. Each hut seldom has more than one small door, just large enough to admit one man at a time, and has no windows at all. The houses are grouped together into villages without any regard to arrangement or sanitary considerations. They are generally surrounded with clumps of bamboos, plantain, betel nut, and *súm* trees, and, viewed from a distance, present a very picturesque aspect. The charm, however, disappears on closer inspection; jungle is found growing around every house, and stagnant water and filth of all descriptions abound on all sides. Small quantities of tobacco, mustard, and sugar-cane, are cultivated in the immediate vicinity of the villages, each family raising sufficient to supply its own household wants.

Food.—The ordinary food of the people of Sibságar consists of rice, split-peas, fish, and vegetables. The use of flesh as an article of food is very rare. An Assamese cultivator generally takes three meals a day; one fresh cooked early in the morning, consisting of about a pound of rice mixed with split-peas and vegetables. The second meal, which he takes at noon if he is out in the fields, is composed of uncooked *kamal* rice (a description which softens to the consistence of boiled rice after two hours immersion in cold water), eaten with molasses and plantains. Should he be at home, he eats boiled rice with fish curry. The midday meal is always eaten cold. About evening he has his supper, which consists of the same substances that formed his morning meal, but fresh cooked. *Mátikalái* (Phaseolus radiatus) and *musuri* (Ervum lens) are the varieties of pulse chiefly used by the common people. *Mág* (Phaseolus mungo), *bút* (Cicer arietinum), and *arhar* (Cytisus cajan), are only eaten by the wealthier classes. The vegetables used by all classes consist chiefly of leaves and tender stems, generically called *sag*. Other vegetables, such as potatoes, carrots, cabbages, turnips, onions, etc., are grown to a small extent in the towns, but only for sale to the European residents and men of easy circumstances. Milk is very little used by the mass of the people, though *dahi* (butter-milk) is much consumed by the higher classes. The lower classes seldom use oil, and instead of salt they use potash procured by burning plantain leaves. Clarified butter and sugar are only consumed by

the comparatively wealthy. The Deputy-Commissioner estimates the monthly expenses of a middling-sized household to be as follows for a very well-to-do shopkeeper,—Food: Rs. 25 or £2, 10s. od.; clothing, Rs. 5 or 10s.; priest and for religious purposes, Rs. 2 or 4s.; miscellaneous expenses, Rs. 13 or £1, 6s. od.: total, Rs. 45 or £4, 10s. od. per month. For a prosperous husbandman,—Food, Rs. 18. 8. 0 or £1, 17s. od.; clothing, Rs. 2 or 4s.; religious purposes, R. 1 or 2s.; miscellaneous expenses, Rs. 3. 8. 0 or 7s.: total, Rs. 25 or £2, 10s. od. per month. These estimates, however, seem to be excessive; and it must be remembered that the price allowed for food merely represents what would have to be paid if it was bought in the market. As a matter of fact, however, both shopkeepers and cultivators raise nearly everything themselves that they require for domestic consumption.

AGRICULTURE is reported to be in a very backward state throughout Sibságar. Two causes are assigned for this by the Survey officer; first, the scantiness of population; and secondly, that the rent demanded for waste land approaches too closely that for cultivated fields, the difference being only 4 *ánnás* per acre. That gentleman states that the assessment of cultivated land is at a very low rate, and might easily be raised considerably; while if the rate for the uncultivated land was reduced about one-fifth, it might be an inducement to extend cultivation. The land is fertile, and the people better able to pay than in most parts of India.

RICE forms the staple crop of the District. Four varieties of rice are grown, viz. (1) *áhu* or *áus*, (2) *báo*, (3) *láhi*, and (4) *sáli*. The *áhu* rice is sown on high lands during the month of June and reaped in September, without irrigation. It is subdivided into the following kinds:—*Ahu*, *guni*, *pháparí*, *pijli*, *niláji*, and *áhubará*. *Pharmá* is another variety of *áhu* or *áus* rice sown on high land in May and reaped in September; rain is required at first to soften the ground, but it afterwards thrives without water. *Báo*, or marsh rice, is sown about April and reaped in November or December; it requires deep water, but should be planted when the water is low. It grows in proportion to the rising of the water, and settles down as its recedes. With plenty of water it gives a good crop, but without it, it dies. The more frequently the water rises and falls, the better for the crop. The names of the different kinds of rice belonging to this class are given in a previous page of this Statistical Account, under the heading 'Marsh Cultivation.' *Láhi*

rice is cultivated on low lands during the rainy season, and grows well in water up to two feet deep. A greater depth, however, is destructive to the plant. It is subdivided into the following kinds, of which the six first-named produce the finest quality of rice grown in the District:—(1) *Kharíká jahá*, (2) *máníkí madhurí*, (3) *gidápurí*, (4) *bhábli*, (5) *gobínd-tulsí*, (6) *saru-jul*, (7) *jenganí*, (8) *silgurí*, (9) *jáhingá*, (10) *mathangá*, (11) *málbhog*, (12) *dálkachu*, (13) *kársáli*, (14) *bar mathangá*, (15) *paru jáhingá*, (16) *chákhru*, (17) *pakhi chakhru*, (18) *charáibuli*, (19) *barú*, (20) *bagitará*, (21) *nekerá*, (22) *bát kápáhi*, (23) *dhán khau*, (24) *chakoá*, (25) *boká jáhingá*, (26) *kolá barú*, (27) *katárí dabuá*, (28) *phatá kathá barú*, (29) *kangá barú*, (30) *bar sohág maní*, and (31) *sáru sohág maní*. *Sálí* rice is sown in June and reaped in December on the same description of land as the foregoing; it requires plenty of water, but is drowned by an excessive flood. The principal subdivisions of this variety of rice are as follow:—(1) *Bar sálí*, (2) *saru sálí*, (3) *anki sálí*, (4) *kapau sálí*, (5) *rangá sálí*, (6) *malchur*, (7) *kalá sálí*, (8) *ságar sálí*, (9) *kál dharm*, (10) *bar-juls*, (11) *gendhálí sálí*, and (12) *máguri*.

THE OTHER CEREAL CROPS grown in the District are Indian corn (*gam-dhán*), sown in March and reaped in May; and *kani-dhán*, a small grain sown in January and reaped in April. The pulse crops are as follow:—*Máti-kalái* (Phaseolus radiatus), sown in September and cut in November; *Múg* (Phaseolus mungo), *khesárí* (Lathyrus sativus), *miri* or *ahrar* (Cytisus cajan), are continuous crops; *Lesera máha* and *urání-máha*, varieties of beans, are sown in September and reaped in December; *sarisha* or mustard is sown in October and reaped in March. The fibre crops are jute (*marápát*), sown in April and reaped in September; Rhea grass, sown in October and reaped in the same month of the following year; and *kapás* or cotton, sown in February and reaped in November. The miscellaneous crops consist of sugar-cane (*kuhiár*), planted in April and reaped in January; indigo (*rúm* or *níl*), grown by the Míkírs as a continuous crop at any season, and cut as soon as it becomes fit; *asu kát*, a root got from the jungles and planted, makes a good dye. *Pán* shrubs, betel-nut palms, and plantains are cultivated all the year round. Tea cultivation will be treated of in a subsequent section, under the heading 'Imported Capital.' Poppy cultivation was carried on to a considerable extent till prohibited by Government in 1860. In 1852-53, about 1550 acres were under poppy.

VARIOUS STAGES OF RICE CULTIVATION.—Rice in the husk is called *dhán*. When put by to be used as seed, it is placed in baskets with thatched sides, called *toms*, closely tied up and carefully stored away. Before sowing, the seed is steeped in water for three days to soften it, after which it is thrown broadcast on the surface of well worked-up mud, which forms the nursery. The plant when it sprouts is called *katiyá*. After it has been in the nursery about a month, the transplanting takes place. The young shoots are drawn out by the women, and the particles of dry earth knocked off, as by this time the nursery bed has become a hard cake. The plant is then termed *roá*, and is planted out into the field where it is to grow, after the soil has been ploughed four times. For the varieties of rice which do not require transplanting, the land, previous to sowing, must be either moistened by a fall of rain, or have been inundated and the water afterwards either baled out or drained off. The land is then ploughed, and the seed is thrown on the surface. Water must not be allowed to gain on the plant until it has attained the height of nine inches or so, by which time any inundation or great rainfall can do no harm. To prevent the accumulation of water before the plant has grown to a proper height, the land is embanked in the case of *báo* rice; the other varieties being sown on high land, the water drains itself away.

THE VARIOUS PREPARATIONS MADE FROM RICE are as follow:—(1) *Chirá*, paddy steeped in warm water and allowed to stand all night, when the water is drawn off, and the grain parched and powdered. (2) *Handah*, a coarse flour made from parched rice. (3) *Khai*, parched rice. (4) *Pithágurí*, rice immersed in water till it softens, after which it is dried and powdered into flour and used for making cakes. (5) *Kamal chául*, a preparation made from uncooked rice. (6) *Láo-páni*, a liquid preparation made from rice.

AREA: OUT-TURN OF CROPS, ETC.—The recently concluded Revenue Survey of the District returned the total area of Sibságar at 1,827,995 acres, or 2855 square miles. Of this total there were, in 1875-76, 308,480 acres or 482 square miles in actual cultivation; 1,395,840 acres or 2181 square miles were returned as cultivable, but not actually under cultivation; and 122,730 acres or 192 square miles as uncultivable and waste. In 1871 the Deputy-Commissioner returned the cultivated area at 259,200 acres, and estimated the comparative acreage under the principal crops to be as follows:—

Rice, 192,559 acres; pulses, 3468 acres; mustard, 3528 acres, tea, 12,814 acres; *súm* trees for rearing silkworms, 15,328 acres, sugar, 2283 acres. In 1875-76 the estimated area under the different crops was returned as under:—Rice, 210,140 acres; other food-grains, 10,648 acres; oil-seeds, 6948 acres; sugar-cane, 4218 acres; fibres, 15 acres; tobacco, 298 acres; tea, 19,585 acres; vegetables, 14,826 acres; other crops, 12,881 acres. This is merely an approximate estimate, however, and gives a total of only 276,559 acres, or 31,921 acres less than the gross cultivated area returned above. A fair average yield from rice land is stated to be about 15 *maunds* per *bighá*, or 33 hundredweights of paddy per acre; the actual out-turn, however, fluctuates between 10 and 20 *maunds* per *bighá*, or from 22 to 44 hundredweights per acre. Taking the average value of unhusked paddy to be R. 1 per *maund*, or 2s. 8½d. a hundredweight, the Deputy-Commissioner estimates the value of a good average crop to amount to about Rs. 15 a *bighá*, or £4, 10s. 0d. an acre. Only one crop of rice is taken from the same field each season; but a second or winter crop of pulses or oil-seeds is usually grown on *pháringáti* land, after the reaping of the *áus* or autumn rice.

Rates of Rent.—The rates of rent for rice land as fixed by Government are very light, and do not fluctuate according to the fertility of the soil, or any increased demand in special localities. The first Land Settlement of the District was commenced in 1839-40, when *rupit* or moist land for *sáli* and *láhi* rice crops was assessed at about 4 *ánnás* a *bighá*, or 1s. 6d. an acre, and all other kinds of land at about 2 *ánnás* a *bighá*, or 9d. an acre. In 1844-45 the rates of *rupit* land were raised to 5 *ánnás* per *bighá*, or 1s. 10½d. per acre, and other lands to about 3½ *ánnás* per *bighá*, or 1s. 3¾d an acre. At present the rates are as follow:—*Basti*, or homestead land, for the cultivator's house and garden, R. 1 per *bighá*, or 6s. an acre; *rupit*, or moist rice land, 10 *ánnás* a *bighá*, or 3s. 9d. an acre; and *pháringáti*, or high land, on which the other crops of the District are generally grown, 8 *ánnás* per *bighá*, or 3s. an acre. For some time after the British annexation of Assam, the principal revenue, as had been the case under native rule, was raised by a capitation tax. A tax of Rs. 2 or 4s. on each plough, and R. 1 or 2s. for each hoe, was levied, also a tax for the right of fishing, and duties were levied at the markets. These were all abolished in 1841-42, in place of the fishing tax, the system of farming out the fisheries by auction was introduced. A poll tax on the

Miris of a rupee or 2s. a head was retained till 1843-44, when it was abolished, and the land tax extended to them also.

POSITION OF THE CULTIVATORS.—A farm of over 36 *bighás* or 12 acres in extent, held by a single cultivator, would be considered an exceptionally large, and one of 6 *bighás* or two acres an unusually small one. A farm of about 15 *bighás* or 5 acres would be a comfortable holding for a peasant, and in ordinary seasons its out-turn would certainly make its owner as well off as he could be on a monthly wage of Rs. 8 or 16s. A single pair of bullocks is able to plough about 12 *bighás* or 4 acres of *sálí* rice land; and a man with a little farm of five acres would thus have an acre available for other crops, and for his garden ground. Although the cultivating classes are generally well off, they often get into debt, especially for marriage expenses. The land tenure of the District is that common to the whole Province of Assam, the Government being the direct proprietor of the soil. The different classes of tenures are described in the Statistical Account of Kámrúp (*ante*, pp. 49–53).

THE DOMESTIC ANIMALS OF THE DISTRICT are oxen and buffaloes, used for agricultural purposes; and goats and pigs, reared for food or as articles of trade. A pair of bullocks is worth about Rs. 28 or £2, 16s. od.; a buffalo, Rs. 40 or £4; a goat, Rs. 3 or 6s.; a kid from Rs. 1. 8. 0 to Rs. 2, or 3s. to 4s.; a cow, Rs. 16 or £1, 12s. od.; a full-grown pig, Rs. 6 or 12s. The necessary agricultural implements for cultivating what is technically known as 'a plough' of land, together with a pair of oxen, represent a capital of about Rs. 30 or £3.

WAGES for ordinary unskilled labour have doubled within the past fifteen years, while the demand for skilled labour has risen in a still greater ratio. The Deputy-Commissioner states that formerly an ordinary labourer received 2 *ánnás* or 3d. per day; carpenters, Rs. 5. 8. 0 or 11s. a month; bricklayers, Rs. 8 or 16s. a month; and blacksmiths, Rs. 10 or £1 per month. As to the rates at present, I quote the following extracts from the Commissioner's Annual Report for 1872-73. For the Sibságar Subdivision it is stated:—'With regard to labour, it appears to be getting scarcer than ever; and this must be the case while new tea gardens are being made, and old ones reclaimed. The greatest difficulty is experienced in obtaining labour to repair the roads; and if in any year the amount allotted from the District road fund to the several roads is not spent, it is simply owing to want of labour. Four *ánnás* (6d.) is the rate

ordinarily paid per diem. On the tea estates, an Assamese labourer gets Rs. 5 (10s.) per month, but he is able to earn more by extra task-work, if he cares to do so. This is also the case with Cáchárí and Bengálí labourers. The pay of domestic servants, too, is very high; servants who would only obtain Rs. 5 or Rs. 6 per month in Bengal, get double here.' With regard to the Jorhát Subdivision, the following remarks are made:—'If the people have not been so fortunate in their harvest this year (1872-73) as in the preceding three seasons, so far as the labour market can be taken as a test, they have not felt the effects of impoverishment; for it is now more difficult to procure labour than ever. In several instances tea planters have complained of its great scarcity, and also dearness; stating that they find it impossible now to get people to work for less than a rupee a day. It is with great difficulty that coolies can be procured for the road work of the District, and Station improvements are almost at a standstill. Everywhere the demand for labour exceeds the supply, and as the cultivation of old tea gardens is being extended and new ones opened, this state of affairs is sure to continue. Want of labour is the great want of the Subdivision. Assamese labourers who enter into agreements on getting an advance, generally receive Rs. 5 (10s.) per month. Cáchárí labourers generally take work at Rs. 6 per mensem; but, as a rule, earn more by task-work, often doubling the amount agreed on as one day's work, and so earning double pay. Bengálís usually receive Rs. 5 per mensem for men, and Rs. 4 for women, but can earn more by task-work also; those entering into new agreements receive a bonus, which adds about a rupee per mensem to their earnings. Skilled labour is both scarce and costly, what there is requiring to be imported from Bengal or Hindustán. A second-rate blacksmith or carpenter receives from Rs. 30 to Rs. 40, or £3 to £4 a month, and a common bricklayer Rs. 16 (£1, 12s. 0d.).'

Prices of food and produce have also risen with the rates of wages, although I am unable to give figures for early years. The following were the rates prevalent in 1872-73, but prices in that year were slightly higher than they would otherwise have been, owing to the dryness of the season. Ordinary country rice sold for Rs. 2 per *maund*, or 5s. 5½d. per hundredweight; *kalái*, Rs. 2. 8. 0 a *maund*, or 6s. 10d. a hundredweight; *múg*, Rs. 4. 8. 0 a *maund*, or 12s. 3d. per hundredweight; oil, Rs. 20 per *maund*, or £2, 14s. 8d. per hundredweight; salt,

... 0 per *maund*, or 16s. 4d. a hundredweight. In 1875-76, common rice sold at Rs. 2. 8. 0 per *maund*, or 6s. 10d. per hundredweight; wheat, Rs. 5 per *maund*, or 13s. 8d. a hundredweight; gram, Rs. 5 per *maund*, or 13s. 8d. a hundredweight.

LANDLESS LABOURING CLASSES.—There appears to be no tendency towards the growth of a separate class of day-labourers in the District, neither renting nor possessing land of their own. On the contrary, the Deputy-Commissioner is of opinion that the class who used formerly to cultivate the lands of others is decreasing in numbers, and the want of labour is seriously felt. Men who cultivate the fields of others are termed *bandás*, and generally receive in exchange for their labour merely their food and clothing, with a small allowance of money. The Assamese form a comparatively small part of the labourers employed in the tea gardens, coolies being imported from Bengal for this purpose. Those natives of the ...strict who do seek employment on the tea plantations generally have small farms of their own, on which they cultivate sufficient for their own household wants. The Cácháris furnish a considerable proportion of the labour on the tea gardens. Women and children are not largely employed in the fields except at the sowing and harvesting seasons.

WEIGHTS.—There are no regular weights in use in the District, nearly everything being sold by measurement, generally according to the following standard:—10 *kátha* = 1 *don*; 3 *don* = 1 *purá*. The *purá* is supposed to be equal to thirty pounds weight, but the actual quantity varies. In the case of paddy, twenty-two pounds weight make up a *purá*.

SPARE LAND.—There is a very large quantity of spare land in Sibságar, and the present tenures are undoubtedly favourable to the cultivator. Waste lands for the extension of tea cultivation have been granted at very favourable rates. Those granted to the Assam Company were given rent-free for twenty years; after the expiration of that term, a rent is payable of 1s. 2d. per acre for three years; and thereafter 2s. 3d. per acre for a further period of twenty-two years. All the ordinary arable lands in the District are held by the cultivators on a lease direct from Government.

MANURE for rice cultivation is not much used in Sibságar. Irriga... is practised to some extent by those whose fields are situat... near natural watercourses. It is not customary to allow land to remain fallow.

NATURAL CALAMITIES.—The District of Sibságar is subject to flood, to occasional drought, and also, but very seldom, to blight. In the latter case, the only remedial measure adopted is to drain all the water from the land, and to keep it off for a few days, when the insect abandons the blighted paddy. The low-lying parts of the District are very subject to floods, owing to the imperfect embankments. As already mentioned, almost every village bordering on the Brahmaputra is submerged during the rains. The floods are mainly caused by the rising of the rivers, and not by excessive local rainfall. Of late years, the principal inundations occurred in 1862, 1867, and 1870. The District is occasionally subject to drought, but not generally to any great extent during the months of rice cultivation. In the early part of the seasons of 1870 and 1872 drought occurred, but this only delayed the period of sowing. The Deputy-Commissioner is not aware of any occasion on which floods or droughts have resulted in any general destruction of the crops. Droughts generally occur from local deficiency of rainfall, and not from the failure of the rivers to bring down their usual supply of water. The people mention the year 1857 as one of unusual scarcity owing to drought; and they say that paddy was then dearer than they can ever remember it, the highest price being 7s. 6d. a hundredweight. They also speak of 1852 and 1867 as years of unusual scarcity, but agree in saying that they know of no deaths having been caused by hunger. The maximum price of rice during the Orissa famine of 1866 was 8 *sers* per rupee, or 14s. a hundredweight, and of paddy 16 *sers* per rupee, or 7s. a hundredweight. This was in October 1866, but in the following month prices fell, and rice sold at 10 *sers* for the rupee, or 11s. 2d. a hundredweight. The crop on which the people mainly depend is the *sáli* rice, which is reaped in December. Either drought or flood might tend to produce a famine, but the latter calamity is the one chiefly to be guarded against in Sibságar.

ROADS.—The principal lines of road in Sibságar are the following:—The Trunk Road, called the Seoni Ali, runs a course of about 133 miles through the entire length of the District. This road crosses several streams spanned by rough bridges of bamboo and wood, but some brick bridges have recently been constructed. (2) The Dhodar Ali (road) also runs through the whole District—a course of about 115 miles, of which about 35 miles, from K[illegible]on to Titábar, is under the supervision of the Public Works Department, the rest being maintained out of local funds, under the supervision of

District officers. This is stated by the officer in charge of the survey to be one of the most important roads in Sibságar, and one which should be kept in thorough repair. (3) The Garh Ali, from Jorhát for about 14 miles to Kámárgáon, where it meets the Dhodar Ali. (4) The Nawá Ali, about 13 miles from Titábar to Jorhát. The above are all imperial lines of road, maintained by the Public Works Department out of a provincial grant. The District roads under local management are the following:—(1) The continuation of the Dhodar Ali from Titábar to Sápkáti, a distance of about 80 miles, maintained at an average annual cost of £300. (2) The Bar Ali, from Nazirá to Diku-mukh, about 22 miles, annual cost £100. This road is said to have at one time run along the bank of the Brahmaputra from Diku-mukh to the temples of Deogáon in the east of the District. The earthwork is now cut away by the river shortly after it passes Diku-mukh; it afterwards becomes again traceable for a short distance as far as a place called Málo Pathár, where all further sign of it is lost. (3) Commissioner Ali, from Jorhát to Kokilá-mukh on the Brahmaputra, about 12 miles; average annual cost, £50. (4) Akar Ali, from Golághat to Negheriting, about 20 miles; average annual cost, £80.

The roads in Sibságar are generally raised by means of embankments to the height of eight, ten, or twelve feet; but owing to the numerous small streams which intersect the country, and the frail bamboo bridges which last only for a short time, most of the roads are rendered impassable during the rains. The general mode of transit when the country is dry, is by elephants or coolies; no bullock carts are used by the people of the District, but wheeled conveyances have lately been introduced by some of the planters, and found to answer remarkably well. The only drawback to a more extensive use of the cart or waggon is the want of good bridges on the main road, and the few small branch roads. No large markets have lately sprung up on any of the principal lines of traffic. The total length of roads in Sibságar District in 1872-73 was returned at 404 miles, viz. 305 of important, and 99 of minor roads. There are no canals or railways in the District.

MINERALS.—There are no mines worked within Sibságar. Coal has been discovered in the Nágá Hills, beyond the boundary; and the Assam Company obtain a small supply annually from the seam, but the difficulties of transport are so great that no one has yet been induced to invest capital upon working it. Further details

about the several seams of coal in the District have been given in an earlier section (*ante*, p. 231). Iron, salt, and petroleum are also known to exist. There are no quarries in Sibságar. A very little gold-washing is carried on, but there is no trade in precious stones.

THE LOCAL MANUFACTURES are insignificant, and consist chiefly of a coarse description of pottery, the making of cooking and other domestic utensils from brass and bell-metal, and the weaving of silk and cotton cloth for home use. The special industry of the District is the manufacture of silk cloth from various kinds of silk indigenous to Assam, known as *mugá*, *mujánkuri*, and *eriá* silk, made from the produce of three different kinds of worms,—the *pát palu*, *mugá palu*, and *eriá palu*. Of the *pát palu* worm there are two varieties,—*bar palu* and *chhotá palu*; the difference between the two being that the latter worm arrives at maturity in a shorter space of time than the former, and produces a white kind of silk, while that spun by the former worm is of a yellow colour. The treatment of this description of silkworm is as follows:—The moths are tied on sticks, which are hung from the beams of the house; the eggs, when laid, are tied up in a cloth, and when hatched, the young worms are placed on round trays and fed upon mulberry leaves. This variety of silkworm is never put out on trees to feed, and the silk produced is of a much finer texture than that of the other kinds. The time for the worms arriving at maturity varies according to the season of the year. The moths of the *mugá* worm are fastened to bundles of grass about a finger in thickness, which are suspended from the roof of the house. When the eggs are hatched, the bundle of grass is placed on a *súm* tree, upon the leaves of which the worms feed. When the tree is denuded of leaves, the worms descend and are removed to another tree. When they arrive at maturity the worms are removed to branches of dry leaves suspended from the roof of the house, on which the cocoons are formed. There are two descriptions of silk produced by this worm, the *mugá* and *mujánkuri*; the difference in the quality depending upon the description of tree on which the worms are fed. The *mugá* silk is produced from the worms that feed on the *súm* tree, and the *mujánkuri* from those fed upon the *adákuri* tree. The latter is a whiter and better description of silk than the former. The *eriá* worm is treated much in the same way as the *pát palu*, but is fed upon the leaves of the castor-oil plant or the *kesári* tree. The silk produced by this worm is of a very coarse kind. The excellent

quality of some of the silk grown in the District is shown by the fact that certain varieties of thread sell for as much as thirty-six shillings a pound. Within the last few years, however, there has been a considerable falling off in the quantity of silk cloth thus manufactured. The *rayats* assert that this is owing to a succession of bad seasons; but the Deputy-Commissioner believes that in this, as in other things, the influx of money into the District is the cause. He writes: 'The *rayat* has the money to purchase piece-goods,—why should he take the trouble of raising silkworms, and his wife the trouble of weaving the cloth?' The better class of Assamese, however, still continue the manufacture.

The social condition of the manufacturing classes is about the same as that of the peasantry; and indeed most of them combine agriculture with their trade, with the exception of the workers in brass, who form a distinct and separate community, and depend almost entirely upon their trade for their livelihood. Braziers are paid at the rate of sixpence per pound of metal worked up, and the workers in bell-metal at one shilling per pound. There is no well-marked distinction between capital and labour in Sibságar, manufactures being mostly carried on by people on their own account and in their own houses. The only class of native capitalists in the District are the Márwárí traders, who make advances to the workmen. There is nothing peculiar in the system of advances in vogue in the District. The Márwáris have most of the metal workers under advances; they give the manufacturers the metal, the price of which is debited against the amount to be paid for the finished utensils they sell to the trader who has furnished the advance. Advances are sometimes made for silk cultivation, but very seldom. There do not seem to be any cases of manufactures having died out, or any legends of ancient processes that are no longer made use of. There is no class of manufacturers hereditarily attached to their calling in a manner which in any way affects their personal freedom.

TRADE AND COMMERCE.—The Assamese of Sibságar are not a trading people, and nearly every one raises enough on his own holding to provide for the wants of his own family; if he falls short of anything, he generally borrows from his neighbours. Salt is almost the only article for which he has to go to market. With the exception of Jorhát town, there is no place approaching to a seat of commerce, although Golághát and Sibságar are trading towns to some extent. The grain crop raised in the District is only sufficient for the con-

sumption of the people themselves, and is not exported. The Márwárí merchants have nearly all the trade of the District in their hands. There are no fairs or markets in Sibságar, similar to those held in Lower Assam. The principal imports are salt, oil, brass utensils, opium, etc.; and the exports, tea, silk, mustard seed, cotton, etc. The Deputy-Commissioner, judging from the amount of money expended, is of opinion that a considerable accumulation of coin is going on in Sibságar, and that the balance of trade is in favour of the District.

CAPITAL AND INTEREST.—Such accumulations of money are generally hoarded. A few years ago a large number of the well-to-do natives lost a great deal of money in tea speculations, and since then have evinced much disinclination to such enterprises. In all small loan transactions, the current rate of interest is one *ánná* in the rupee per mensem, equal to seventy-five per cent. per annum. In large transactions, interest is charged at the rate of from twenty-four to thirty-six per cent. per annum. The system of making petty advances to cultivators is not usual in the District, as the peasantry are able to get on without them. When a man wants to obtain a little ready money, he generally goes to a tea garden for work. In the few cases where money is advanced on a lien upon the crop, the general stipulation is that the lender takes half the out-turn. Such a thing as buying a landed estate, except it be a tea garden, is unknown. Land is generally sold in small lots, and fetches from twelve shillings to six pounds per acre, according to quality and situation. The Márwári merchants are the only people who can in any way be termed bankers; there is no banking establishment in the District.

IMPORTED CAPITAL.—TEA CULTIVATION is the only industry carried on by means of European capital. In this respect, Sibságar takes the first rank among the Districts of the Assam Valley, being second only to Cáchár among all the tea-growing Districts of India. A brief account of the rise and growth of this industry may be fitly given here. The first discovery of tea in Assam is generally ascribed to Mr. C. A. Bruce, who commanded a division of gunboats in Upper Assam during the first Burmese war, and who appears to have brought down with him some shrubs and seeds of the indigenous plant in 1826. In 1834 a committee was appointed to inquire into and report on the possibility of introducing the cultivation of tea in India, and in the following year an experimental

Government plantation was tried in Lakhimpur. The experiment failed, however; and the plants were removed to Jáipur, where a garden was established, which was sold to the Assam Company in 1840. This company, which was formed about 1839, was the first, and is still very much the largest tea grower in India. Its properties are mostly situated within Sibságar District. It was not, however, very prosperous during its early years, and in 1846-47 the shares are said to have been almost unsaleable. Its prospects began to improve about 1852, in which year it had fifteen gardens in Sibságar, with a cultivation varying from 15 to 400 acres in each; the aggregate cultivated area amounting to 2500 acres, of which 1000 acres consisted of plants under four years old. The out-turn of manufactured tea from these gardens in 1852 was 267,000 lbs., of an estimated value of £23,362. In that year there were only three other plantations in the District,—two belonging to a wealthy native, and the third to a European gentleman. It may be said generally, that the foundations of the present tea industry were laid between 1856 and 1859, in which latter year the Assam Company was reported officially to have a cultivated area of 3967 acres, with an estimated out-turn of over 760,000 lbs. of tea. During the next three years tea-planting made rapid progress; but in 1863 a tide of reckless speculation and careless management set in, which in 1866 resulted in a crisis which for a time threatened the destruction of the new industry. During 1867 and 1868 the depression of tea property continued; but about 1869 matters began to mend, and since then the cultivation and manufacture of tea has been steadily on the increase. The Annual Tea Report for 1869 showed that there were then 110 gardens in the District, managed by 53 European assistants and 233 native assistants; and employing 13,399 imported, and 700 local labourers. The table on pp. 264, 265, exhibiting the statistics of each of the different gardens in 1872, is quoted from a pamphlet of official *Papers regarding the Tea Industry in Bengal*, published by the Government of Bengal in 1873.

By the end of 1874, the total area under tea cultivation in Sibságar District (including 1854 acres brought under cultivation in the course of that year) was 22,573 acres; the total out-turn was 1,528,329 lbs. The total area taken up in Sibságar under the Assam Waste Land Rules, for tea cultivation, of which, however, only a small proportion is yet under plant, amounted at the end of 1874 to 108,050 acres.

TEA STATISTICS OF SIBSAGAR DISTRICT FOR THE YEAR 1872.

NAME OF PLANTATION OR PROPRIETOR.	Area in Acres				Approximate Yield in 1872 in lbs. Avoirdupois.						Average Yield per Acre of Mature Plant in lbs.
	Mature Plants	Immature Plants	Taken up for Planting but not yet Planted	Total.	Congou	Pekoe.	Pekoe Souchong	Souchong.	Fannings.	Total.	
SIBSAGAR SUBDIVISION—											
Assam Company,	5,100	340	14,990	20,430	150,000	450,000	...	270,000	630,000	1,500,000	294
Mr Adams,	120	..	301	421	...	24,000	8,000	...	...	32,000	266
Lakawá,	200	24	451	675	...	.	...	...	...	58,000	258
Land Mortgage Bank,	80	..	896	976	...	13,500	3,000	.	...	16,500	206
Attabárí Factory,	350	80	1,870	2,300	...	...	...	.	...	96,000	223
Mahmorá,	200	100	700	1,000	...	24,600	.	28,700	28,700	82,000	410
Máibella,	...	33	240	273	...	400	...	..	...	400	12
JORHAT SUBDIVISION—											
Gotongá,	180	60	..	240	1,260	34,000	...	3,690	2,050	41,000	220
Cinnámorá,	428	24	.	452	15,000	66,800	...	30,000	45 000	156,800	366
Ránggájan,	184	60	...	244	7,000	30,000	..	15,000	20 000	72,000	396
Goriahábí,	133	3	...	136	3,000	16,840	...	6,000	9,000	34,840	202
Háti Chungí,	103	29	...	132	3,000	12,640	...	6,000	9,000	30,640	297
Bokaholá,	154	76	...	230	4,000	18,400	...	8,000	12 000	42,400	275
Chui Kottá,	28	74	..	102	1,000	4,800	...	2,000	3,000	10,800	385
Dhekia Julí,	79	66	...	145	1,800	7,360	...	3,600	5,400	18,160	230
Daphlá Ting,	265	...	1,040	1,305	..	...	.	...	...	88,000	
Derui Páni,	100	33	478	611	...	...	...	...	...	.	320
Dangdhárá,	18	22	346	386		..	..	...	..	32,000	
Chomgí,	97	6	897	1,000		.			.	32,000	
Barholá,	246	12	2,380	2,638	.	18,000	18,000	21,000	3,000	60,000	250
Sokolá Tengá	107	50	1,165	1,322		8,100	8,100	9,450	1,350	27,000	252
Carry forward,	8,172	1,092	25,754	35,018	186,060	729,440	37,100	403,440	768,500	2,430,540	

TEA STATISTICS OF SIBSAGAR DISTRICT FOR THE YEAR 1872—*continued.*

NAME OF PLANTATION OR PROPRIETOR.	Area in Acres.				Approximate Yield in 1872 in lbs. Avoirdupois.						Average Yield per Acre of Mature Plant in lbs.
	Mature Plants.	Immature Plants.	Taken up for Planting but not yet Planted.	Total.	Congou.	Pekoe.	Pekoe Souchong.	Souchong.	Fannings.	Total.	
Brought forward,	8,172	1,092	25,754	35,018	186,060	729,440	37,100	403,440	768,500	2,430,540	...
GOLAGHAT SUBDIVISION—											
Numáligharh,	421	48	1,755	2,224	15,060	65,480	...	30,000	40,000	150,480	357
Oating and Baljáu,	145	12	587	744	3,600	16,200	...	7,000	10,000	36,800	254
Rángágorá,	117	23	994	1,134	3,300	13,380	...	6,600	9,000	32,280	284
Nigri Ting,	541	85	1,244	1,870	...	67,500	22,500	52,500	7,500	150,000	277
Rángámáti,	69	40	811	920	...	8,550	2,850	6,650	950	19,000	295
Korona Ting,	...	.	137	137	...	...	. .	...	...	...	...
New Golághát,	568	20	4,862	5,450	1,722	78,064	13,776	3,444	17,794	114,800	202
Humtái,	96	95	309	500	...	...	...	...	...	32,000	333
Halmorá,	200	42	1,099	1,339	...	...	...	...	...	44,000	240
Pharka Ting,	80	...	537	617	320	8,800	3,200	480	3,200	16,000	200
Makrang,	80	...	295	375	24	660	240	36	240	1,200	15
Rángáján,	185	27	2,111	2,323	...	...	...	...	...	28,000	151
Badlipar,	150	80	34	264	...	16,000	...	16,000	8,000	40,000	266
Maukhowá,	50	35	270	355	...	2,800	2,000	...	1,600	6,400	128
Rángáll,	45	...	65	110	...	...	3,600	...	...	3,600	80
Diphlu,	157	...	255	412	...	...	...	...	...	51,200	326
Panká,	96	...	200	296	...	. .	..	...	...	25,600	266
Latukájan,	35	37	215	287	...	. .	...	...	...	6,800	191
Diring,	30	36	198	264	...	...	..	...	. .	4,000	133
Halwá,	30	6	228	264	...	...	...	.	..	4,000	133
Hartikull,	15	...	249	264	...	. .	...	. .	...	2,000	133
Harimotí,	8	...	261	269	...	...	. .	...	...	800	100
Duijáu,	...	14	364	378	. .	...	...	...	...	..	...
Total,	11,290	1,690	42,834	55,814	210,026	1,006,874	85,266	526,150	866,784	3,199,500	...

INSTITUTIONS, PRINTING PRESSES, ETC.—Numerous religious institutions, known as *sástras*, are established in the District, each presided over by a Gosáin, or religious preceptor, all of which partake largely of the monastic element. The residents in these *sástras* are called *bhakats*, and are under the obligation of celibacy; those found violating their vows are expelled from the brotherhood. A list of the principal of these *sástras* has been given on a previous page. A newspaper in the Assamese language is published monthly at Sibságar by the American Baptist Mission Press; it is called the *Arunodaya*, and its publication was commenced in 1846. This paper notices important local and foreign events, as well as inventions, discoveries, and facts of history, geography, chemistry, science, etc.; the special object of its missionary publishers being to promote the extension of education among the people. The paper has a circulation of about 440 copies. Two printing presses are employed by the Mission. A second newspaper in the Assamese language, known as the *Dhama Prakás*, was started in 1870 in connection with the Aonihátí *sástra*.

ADMINISTRATIVE.—The following is a statement of the revenue and expenditure of Sibságar at different periods. In 1839-40, the year following that in which Rájá Purandar Sinh was dispossessed, the total revenue amounted to only £7013, 12s. od., and the expenditure on civil administration to £1850, 12s. od.; in 1860 the revenue was returned at £23,898, 18s. od., and the expenditure £4,570, 12s. od. By 1870-71 the revenue had risen to £93,853, 4s. od., and the expenditure to £35,193, 16s. od.

The table on the following page, showing the details of the revenue and expenditure of the District in 1870-71, has been furnished to me by the Deputy-Commissioner. I reproduce it, as in the case of the other Districts of Assam, without being able to verify the details.

In 1875-76, the latest year for which materials are available, the gross revenue of Sibságar District amounted to £90,492, of which £50,874 was derived from the land.

THE LAND REVENUE.—As in the other Districts of Assam Proper, the land Settlement is *mauzáwárí*, or by villages, direct with the cultivators. Government is the sole proprietor of the soil, and there are no middlemen between landlord and cultivator. In 1839-40 there were 130 estates or *mauzás*, paying a total land revenue of £7013, 10s. od., or an average payment of £53, 18s. od. from each

[*Sentence continued on page 268.*

REVENUE AND EXPENDITURE OF SIBSAGAR DISTRICT IN 1870–71.

REVENUE.				EXPENDITURE.			
Land Revenue,	£43,976	2	0	Salary of Civil and Revenue Officers, etc.,	£5,072	18	0
Abkári Revenue,	42,089	16	0	Officers' Travelling Allowances, Establishments, and Contingent Charges,	441	6	0
Stamp Revenue,	2,659	8	0	House Allowance for Subdivisional Officers,	63	2	0
Registration Fees,	80	8	0	Law and Justice—Salary of Officers and Establishment,	1,801	8	0
Magisterial Fines,	333	2	0	Law and Justice—Travelling and Contingent Charges,	147	16	0
Civil Fines,	5	6	0	Police,	5,408	0	0
Revenue Fines,	59	0	0	Political Pensions,	590	6	0
Fees for Serving Revenue Processes,	45	0	0	Superannuation Pensions,	456	2	0
Sale Proceeds of Waste Lands,	2,341	4	0	Medical,	601	2	0
Income Tax,	1,517	10	0	Rewards in *Abkári* Cases,	10	10	0
Sale Proceeds of Useless Government Property,	7	10	0	Registration Department,	58	0	0
Sale Proceeds of Unclaimed Property,	32	0	0	Marine Charges,	31	0	0
Judicial Record Fees,	4	0	0	Interest on Government Promissory Notes,	50	0	0
Revenue Record Fees,	6	0	0	Discount on Stamps,	123	12	0
Sale Proceeds of Presents by Native Chiefs,	3	10	0	Land Revenue Collection Charges,	6,418	4	0
Sale of Government Acts,	0	14	0	Income Tax Establishment,	78	2	0
,, ,, ,, Elephants,	180	0	0	Cost and Conveyance of Opium,	13,842	8	0
,, ,, ,, Medicines,	4	4	0				
Advertising Waste Lands,	3	4	0				
Sale of Postage Stamps (less discount),	464	8	0				
Civil Courts—*Amin's* Fees,	13	6	0				
Fines under Act xx. of 1848,	27	12	0				
Total,	£93,853	4	0	Total,	£35,193	16	0

Sentence continued from page 266.]
mauzá or estate. In 1850 the number of *mauzás* remained the same, but the cultivation had increased; revenue, £11,120, averaging £85, 11s. 10d. from each *mauzá*. In 1870 there were 135 *mauzás*, paying a total land revenue of £43,976, or an average of £325, 14s. 2d. from each. In 1874-75 there were 124 *mauzás*, paying a total land revenue of £50,858, 12s. od., or an average of £410, 3s. od. from each. The return for 1875-76 shows the number of separate rent-paying holdings instead of the *mauzás* or collections of villages. These holdings are returned as numbering 77,305, paying a total revenue of £51,003, or an average payment of 13s. 2d. from each.

Courts.—In 1850 there were three magisterial and three civil and revenue courts in the District; in 1860, six magisterial and nine civil and revenue courts; in 1870, six magisterial and eleven civil and revenue courts; and in 1875 there were five magisterial and eleven civil and revenue courts. One covenanted English officer was permanently stationed in the District in 1850 and 1860, and three such officers in 1870 and 1875.

Police Statistics.—The regular police of Sibságar consisted the following strength at the end of 1872:—1 European offic District Superintendent, maintained at a salary of Rs. 600 a m or £720 a year; 2 subordinate officers on upwards of R month, or £120 a year, and 35 officers on less than R month, or £120 a year, maintained at a total cost of R month, or £1260 a year, equal to an average pay of R month, or £34, 1s. 1d. a year for each subordinate offi foot police constables, maintained at a total cost o month, or £2083, 4s. od. a year, equal to an Rs. 7. 1. 4 a month, or £8, 10s. od. a year for ea other expenses connected with the regular police in 18 —an average of Rs. 100 a month, or £120 a year, as travel expenses for the District Superintendent; Rs. 111. 5. 4 a month, or £133, 12s. od. a year, as pay and travelling allowances for his office establishment; and an average of Rs. 388. 6. 8 a month, or £466, 2s. od. a year, for contingencies and all other expenses. The total cost of the regular police in Sibságar District in 1872 amounted to Rs. 3985. 12. o a month, or a total for the year of £4782, 18s. od.; total strength of the force, 283 officers and men. In 1875-76 the police was of the same strength, the cost of maintenance amounting

to £4719, 2s. od. The present area of Sibságar District is 2855 square miles; and the total population, as ascertained by the Census of 1872, is 296,589 souls. According to these figures, there is one policeman to every 10·06 square miles of the District area, and one to every 1048 of the population. The annual cost of maintenance of the force is equal to Rs. 16. 8. 6 or £1, 13s. 0¾d. per square mile of the District area, or to R. 0. 2. 6 or 3¾d. per head of the population. In 1875, out of a total strength of 283 officers and men, 26 were detached as jail-guards, 29 for the guarding of treasuries and for escort duties, while 227 were employed on general duties.

CRIMINAL STATISTICS.—During the year 1872, 980 'cognisable' cases were reported to the police, of which 401 were discovered to be false, and 7 were not inquired into under section 117 of the Criminal Procedure Code. Convictions were obtained in 171 cases, or 29·89 per cent. of the true cases, in which 658 persons were tried, of whom 469, or 71·27 per cent., were convicted. Of 'non-cognisable' cases, 1061 were instituted, in which process issued against 868 persons, of whom 774 actually appeared before the court; of these, 372, or 48·06 per cent., were convicted.

The following details of the number of cases, convictions for different crimes and offences in 1872, are taken from the Report of the Inspector-General of Police for that year. The 'cognisable' cases were as follow:—Class I. Offences against the State, public tranquillity, safety, and justice—Offences relating to coin, stamps, and Government notes, 3 cases, 4 persons tried, 2 convicted; other offences against public justice, 5 cases, 5 persons tried, 5 convicted; rioting or unlawful assembly, 2 cases, 58 persons tried, and all convicted. Class II. Serious offences against the person—Murders, 1 case, 1 person tried, 1 convicted; attempts at murder, 1 case, no arrest; culpable homicide, 2 cases, 2 persons tried, 2 convicted; rape, 1 case, no arrest; attempt at, and abetment of, suicide, 4 cases, 4 persons tried, and 4 convicted; grievous hurt, 12 cases, 10 persons tried, 9 convicted; hurt by dangerous weapon, 30 cases, 10 persons tried, 6 convicted; kidnapping or abduction, 8 cases, 19 persons tried, 7 convicted; wrongful confinement and restraint in secret or for purposes of extortion, 1 case, no arrest; criminal force to public servant or woman, or in attempt to commit theft or wrongfully confine, 30 cases, 11 persons tried, 7 convicted. Class III. Serious offences against person and property, or against

property only—Robberies, 4 cases, 5 persons tried, none convicted; serious mischief and cognate offences, 17 cases, 6 persons tried, none convicted; lurking house trespass or housebreaking with intent to commit an offence, or having made preparation for hurt, 5 cases, 5 persons tried and all convicted; house-trespass with a view to commit an offence or having made preparation for hurt, 1 case, no arrest. Class IV. Minor offences against the person—Hurt on grave or sudden provocation, 4 cases, 5 persons tried, 5 convicted; wrongful restraint and confinement, 133 cases, 39 persons tried, 25 convicted; rash act causing hurt or endangering life, 1 case, 1 person tried, 1 convicted. Class V. Minor offences against property—Lurking house trespass or housebreaking, 12 cases, 4 persons tried, 3 convicted; theft of cattle, 35 cases, 19 persons tried, 14 convicted; ordinary theft, 430 cases, 144 persons tried, 107 convicted; criminal breach of trust, 22 cases, 14 persons tried, 7 convicted; receiving stolen property, 15 cases, 25 persons tried, 17 convicted; criminal or house trespass, 109 cases, 78 persons tried, 38 convicted. Class VI. Other offences not specified above—Vagrancy and bad character, 6 cases, 6 persons tried, 6 convicted; excise laws, 10 cases, 22 persons tried, 8 convicted; public and local nuisances, 40 cases, 100 persons tried, 87 convicted. Other special and local laws 'cognisable' by police—Cooly Act, 2 cases, 56 persons tried, 43 convicted; Arms Act, 5 cases, 5 persons tried, 4 convicted.

The number of cases instituted and of persons tried and convicted of 'non-cognisable' cases during 1872 is returned as follows:—Class I. Offences against the State, public tranquillity, and public justice—Offences against public justice, 48 cases, 60 persons tried, 40 convicted; offences by public servants, 2 cases, 2 persons tried and convicted; false evidence, false complaints and charges, 25 cases, 27 persons tried, 15 convicted; rioting, unlawful assembly, affray, 6 cases, 37 persons tried, 29 convicted. Class II. [illegible] Class III. Serious offences against property—Extortion, 3 cases, 3 persons tried, 6 convicted. Class IV. Minor offences against the person—Hurt, 13 cases, 14 persons tried, 14 convicted; criminal force, 405 cases, 229 persons tried, 99 convicted. Class V. Minor offences against property—Cheating, 37 cases, 22 persons tried, 10 convicted; criminal misappropriation of property, 84 cases, 39 persons tried, 19 convicted; criminal breach of trust by public servants, bankers, etc., 4 cases, 4 persons tried, and all convicted; simple mischief,

115 cases, 78 persons tried, 24 convicted. Class VI. Other offences not specified above—Offences relating to marriage, 34 cases, 1 person tried; offences against religion, 1 case, no arrest; criminal breach of contract of service, 1 case, 1 person tried and convicted; defamation, 12 cases, 2 persons tried, 2 convicted; intimidation and insult, 11 cases, 2 persons tried, 1 convicted; public and local nuisances, 7 cases, 9 persons tried, 9 convicted; offences under chapters xviii., xx., xxi., and xxii. Criminal Procedure Code, 34 cases, 28 persons tried, 17 convicted. Special laws not cognisable by police in detail—Ferry Law, 7 cases, 4 persons tried, 1 convicted; Jail Law, 1 case, 1 person tried and convicted; breach of contract, 78 cases, 90 persons tried, 50 convicted; Cattle Trespass Act, 114 cases, 94 persons tried, 15 convicted; Police Act, 8 cases, 9 persons tried, 6 convicted; Post Office Act, 1 case, 1 person tried; Coolie Act, 13 cases, 12 persons tried, 6 convicted; Stamp Act, 1 case, 1 person tried and convicted.

Excluding 401 'false' cases, and 7 which were not inquired into under section 117 of the Criminal Procedure Code, the total number of 'cognisable' and 'non-cognisable' cases investigated Sibságar District in 1872 was 1633, in which 1432 persons were and 841 were convicted, either by the Magistrates or by the ıs Judge. Proportion of persons convicted to persons tried, er cent., or one person convicted of an offence of some ther to every 352 of the District population.

TISTICS.—There are three jails in Sibságar District, viz. jail at the Civil Station, and two lock-ups at Golaghát The following are the statistics for the years 1857-58, 870, compiled from statements specially furnished General of Jails. The figures for 1875 have been inistration Report for that year. As explained in ccounts, the jail figures for the years 1857-58 and ust, owing to a defective form of returns, be received caution, and only looked upon as approximately correct. In 1870, however, an improved form of preparing the returns was introduced, and the statistics for that year and for 1875 may be accepted as absolutely accurate.

In 1857-58, the first year for which materials are available, the daily average number of prisoners in the Sibságar jail and lock-ups was 105; the total number of civil, criminal, and under-trial prisoners admitted during the year being 139. The discharges were as

follow:—Transferred, 2; released, 103; escaped, 1; died, 4; executed, 1: total, 111. In 1860-61 the daily average number of prisoners was 104; total number of civil, criminal, and under-trial prisoners admitted during the year, 188. The discharges were—Transferred, 17; released, 204; escaped, 2; died, 7; executed, 1: total, 231. In 1870 the daily average number of prisoners was 136, and the number admitted during the year, 388. The discharges were—Transferred, 21; released, 349; escaped, 4; died, 5; executed, 1: total, 380.

In 1857-58 the proportion of prisoners admitted into jail hospital amounted to 115·00 per cent., and the deaths to 3·80 per cent. of the average jail population; in 1860-61 the admissions into hospital amounted to 172·11 per cent., and the deaths to 6·72 per cent. of the average prison population. In 1870 the admissions into hospital were 210·29 per cent., and the deaths 3·67 per cent. of the average jail population.

The average cost of maintenance per prisoner, including hospital charges, rations, establishment, clothing, contingencies, and all other charges except the prison police guard, which is included in the general police budget of the District, is returned as follows:—In 1857-58 it amounted to Rs. 51. 12. 6 or £5, 3s. 7d. per head; in 1860-61 it amounted to Rs. 45. 1. 10 or £4, 10s. 3d. per head; and in 1870 to Rs. 50. 3. 1 or £5, 0s. 4½d. per head. The cost of the jail police guard in 1870 amounted to an average of Rs. 22. 8. 10 or £2, 5s. 1½d. per prisoner. The Inspector-General of Jails for 1870 returns the total cost in that year of the Sibságar jail and lock-ups, including the prison police guards, but excluding cost of alterations and repairs, at Rs. 9327. 0. 2 or £932, 14s. 0d. Excluding the cost of the jail police guard, which is included in the general police budget of the District, the cost of the jail amounted to Rs. 6260 or £626.

Jail manufactures and industries have been carried on in Sibságar District for upwards of fourteen years, and contribute a certain proportion to the cost of maintenance of the prison. In 1860-61 the total receipts from prison manufactures amounted to £83, 10s. 2d., and the charges to £1, 6s. 7d., leaving a surplus or profit of £82, 3s. 7d.; average earnings by each prisoner engaged in manufactures, £3, 9s. 1½d. In 1870 the total credits amounted to £140, 7s. 9d., and the total debits to £44, 1s. 11d., leaving a surplus or profit of £96, 5s. 10d.; average earnings of each prisoner engaged in manufactures, £5, 1s. 4½d.

The statistics of the prison population in 1875 are as follow:—The daily average number of civil prisoners in Sibságar jail and Golághát and Jorhát lock-ups was 0·52; under-trial prisoners, 9·70; convicts, 123·22: making a total of 132·94, of whom 3·26 were females. These figures show one prisoner always in jail to every 2407 of the District population, or one female to every 43,450 of the total female population. The total number of prisoners admitted in that year was 1049, the discharges being 917. Of the daily average of 95·14 labouring convicts, 3·80 were employed as jail officers; 15·66 as jail servants; 13·74 in buildings and repairs; 4·40 in the jail garden; 32·17 in manufactures; and 25·37 in extra-mural labour. The net cost of the jail and lock-ups in 1875, deducting cash receipts from manufactures, which amounted to £205, 14s. 0d., was £1479, 14s. 0d.

For the five years 1870-1875, the jail statistics show the following general results:—The daily average number of prisoners was 97·95, of whom only 1·93 were females. The total number of prisoners admitted into the jail averaged 361 per year. The average term of residence of each prisoner in jail was 99·37 days; average annual number of deaths, 4·50 per hundred. There were 112 prisoners in jail on 31st December 1875.

EDUCATIONAL STATISTICS.—The comparative table on pp. 274, 275, compiled from the Annual Reports of the Director of Public Instruction, exhibits the number of Government and aided schools in Sibságar District, for each of the years 1856-57, 1860-61, and 1870-71, together with the number and religion of the pupils attending them, the cost of education to Government, and the amount defrayed by fees or from private sources.

EDUCATIONAL STATISTICS IN 1871-72 AND 1872-73.—In 1871-72 the grant-in-aid rules were extended to the class of indigenous village schools which had previously been outside Government inspection. The table on p. 276 shows the state of *inspected* education shortly prior to, and immediately subsequent to, the introduction of the reform.

By the end of 1875, the number of schools had increased to 152, and the pupils to 3633.

POSTAL STATISTICS.—The table on p. 277, showing the number of letters, newspapers, etc., received at and despatched from the Sibságar post office, for the years 1861-62, 1865-66, and 1870-71,

[*Sentence continued on page* 277.

Return of Government and Aided Schools in Sibsagar District for the Years 1856–57, 1860–61, and 1870–71.

Classification of Schools.	Number of Schools.			Number of Pupils.											
				Hindus.			Muhammadans.			Others.			Total.		
	1856-57	1860-61	1870-71	1856-57	1860-61	1870-71	1856-57	1860-61	1870-71	1856-57	1860-61	1870-71	1856-57	1860 61	1870 71
Government English School,	1	1	1	74	37	113	1	4	15	2	1	1	77	42	129
Government Vernacular Schools,	11	9	2	609	195	174	100	115	86	8	23	1	717	333	261
Aided Vernacular Schools,	..	...	21	...	...	591	...	...	35	...	...	3	...	...	629
Aided Girls' Schools,	...	...	4	...	...	38	...	...	6	...	..	9	..	...	53
Government Institution for Special Education*	...	...	1	..	...	11	...	...	1	...	...	...	...	..	12
Total,	12	10	29	683	232	927	101	119	143	10	24	14	794	375	1084

Sibsagar Normal Class.

RETURN OF GOVERNMENT AND AIDED SCHOOLS IN SIBSAGAR DISTRICT—*continued.*

CLASSIFICATION OF SCHOOLS.	RECEIPTS.						TOTAL EXPENDITURE		
	Government Grant.			Subscriptions, Fees, etc.					
	1856-57.	1860-61.	1870-71.	1856-57	1860-61.	1870 71.	1856-57.	1860-61.	1870-71.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Government English School, .	130 14 10	261 0 9	258 2 8	33 19 0	62 3 4	124 18 11	166 0 7	324 17 11	383 1 6
Government Vernacular Schools, .	77 17 0	45 7 1	108 0 0	7 1 8	15 1 2	91 2 6	85 17 0	60 8 2	199 2 6
Aided Vernacular Schools, . .	...	...	125 13 10	.	..	13 14 11	...	...	139 8 9
Aided Girls' Schools. . . .	. .	...	24 6 0	. .	...	. .	...	.	24 6 0
Government Institution for Special Education, ...	...	...	129 16 7	. .	...	...	...	...	129 16 7
Total, .	208 11 10	306 7 10	645 19 1	41 0 8	77 4 6	229 16 4	251 17 7	385 6 1	875 15 4

COMPARATIVE STATEMENT ILLUSTRATING THE STATE OF EDUCATION IN SIBSAGAR DISTRICT IN THE TWO YEARS 1871–72 AND 1872–73.

CLASSIFICATION OF SCHOOLS.	Number of Schools.		Number of Pupils on 31st March.		Average Attendance.		EXPENDITURE.					
							Government.		Other Sources.		Total.	
	1871-72.	1872-73.	1871-72.	1872-73.	1871-72.	1872-73.	1871-72.	1872-73.	1871-72.	1872-73.	1871-72.	1872-73.
							£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Higher Schools— Government, . . .	1	1	134	133	93	117	229 18 6	227 10 4	133 7 6	133 14 5	363 6 0	361 4 9
Middle Schools— Government, . . .	2	2	269	269	215	268	80 0 0	107 18 0	118 16 0	117 10 10	199 2 0	225 8 10
Normal Schools— Government, . . .	1	1	13	13	10	11	130 15 2	121 11 4	...	...	130 15 2	121 11 4
Primary Schools— Aided *páthsálás*, . .	20	33	484	1001	302	761	127 4 0	112 6 10	16 1 5	26 17 10	143 5 5	169 4 8
Girls' Schools— Aided, ...	2	2	22	24	24	22	19 4 0	19 4 0	...	...	19 4 0	19 4 0
Total of Government and Aided Schools,	26	39	922	1440	644	1179	587 7 8	618 10 6	268 4 11	278 3 1	855 12 7	896 13 7
Unaided Schools—												
Middle Schools, . .	1	..	69	.	47	.	..	...	26 11 2	..	26 11 2	...
Primary Schools, . .	.	9	...	231	.	205	...	..	...	35 14 9	.	35 14 9
Girls Schools, . .	.	1	.	22	.	22	.	.	...	6 8 6	.	6 8 6
Total Unaided Schools,	1	10	69	253	47	227	.	...	26 11 2	42 3 3	26 11 2	42 3 3

Sentence continued from page 273.]
is compiled from a return specially furnished by the Director-General of Post Offices :—

POSTAL STATISTICS FOR SIBSAGAR FOR THE YEARS 1861-62, 1865-66, AND 1870-71.

	1861-62.		1865-66.		1870-71.	
	Received.	Despatched.	Received.	Despatched.	Received.	Despatched.
Letters, ...	18,113	24,695	55,331	50,564	61,624	*Material not received for this column.*
Newspapers, . .	2,515	294	13,002	3,329	9,648	
Parcels, ...	492	269	920	507	470	
Books, ...	251	210	1371	582	1,078	
Total, . .	31,371	25,468	70,624	54,982	72,820	
Sale of Postage Stamps, . . .	*Returns not forthcoming.*		£482 19 11		£442 13 0	
Cash Collections, .	£84 9 6		164 13 9		291 10 7	
Total Receipts, . .	84 9 6		647 13 0		734 3 7*	
Total Expenditure,	287 15 8		398 12 0		1,600 5 3	

In 1875 there were 13 post offices in the District, at which 310,734 covers were received for delivery.

ADMINISTRATIVE DIVISIONS.—For administrative purposes Sibságar District is divided into the following three Subdivisions. The population figures are taken from Appendix statements 1A and 1B to the Census Report of 1871-72. The administration statistics are derived from a special report furnished to me by the Deputy-Commissioner, and refer to the year 1870-71.

THE SIBSAGAR OR HEADQUARTERS SUBDIVISION contains 56 *mauzás* or village unions, and 18,405 houses. Population—Hindus—males 50,722, and females 46,035; total, 96,757, or 93·7 per cent. of the Subdivisional population. Proportion of males in total Hindus, 52·4 per cent. Muhammadans—males 3254, and females 2650; total, 5904, or 5·7 per cent. of the Subdivisional population. Proportion of males in total population, 55·1 per cent. Buddhists—males 80, and females 58; total, 138, or ·1 per cent. of the Subdivisional population. Proportion of males in total Buddhists, 58·0

* Exclusive of £21, 8s. 0d., receipts from sale of stamps for official correspondence. Official or service stamps were introduced in 1866.

per cent. Christians—males 109, and females 88; total, 197, or ·2 per cent. of the Subdivisional population. Proportion of males in total Christians, 55·3 per cent. 'Others'—males 139, and females 112; total, 251, or ·3 per cent. of the Subdivisional population. Proportion of males in total 'others,' 55·4 per cent. Population of all denominations—males 54,304, and females 48,943; total, 103,247. Proportion of males in total Subdivisional population, 52·6. Average number of persons per *mauzá*, 1844; ditto per house, 5·6. This Subdivision contained 6 magisterial, revenue, and civil courts in 1870-71, together with a police force of 214 men. The separate cost of Subdivisional administration in that year is returned at £9529, 10s. 0d.

JORHAT SUBDIVISION, established on the 18th December 1869, contains 93 *mauzás* or village unions and 22,373 houses. Population—Hindus—males 59,304, and females 54,292; total, 113,596, or 97·2 per cent. of the Subdivisional population. Proportion of males in total Hindus, 52 2 per cent. Muhammadans—males 1739, and females 1448; total, 3187, or 2·7 per cent. of the Subdivisional population. Proportion of males in total Musalmáns, 54·6 per cent. Buddhists—males 14, and females 1; total, 15. Christians—males 47, and females 11; total, 58, or ·1 per cent. of the Subdivisional population. Proportion of males in total Christians, 81·0 per cent. 'Others'—*nil*. Population of all denominations—males 61,104, and females 55,752; total, 116,856. Proportion of males in total Subdivisional population, 52·3 per cent. Average number of persons per *mauzá*, 1257; ditto per house, 5·2. This Subdivision contained 2 magisterial and civil courts in 1870-71, together with a police force of 25 men. The separate cost of Subdivisional administration in that year is returned at £1454, 2s. 0d.

GOLAGHAT SUBDIVISION, established in 1846, contains 54 *mauzás* or village unions, and 14,826 houses. Population—Hindus—males 37,454, and females 35,163; total, 72,616, or 95·0 per cent. of the Subdivisional population. Proportion of males in total Hindus, 51·6 per cent. Muhammadans—males 1880, and females 1648; total, 3528, or 4·6 per cent. of the Subdivisional population. Proportion of males in total Musalmáns, 53·3 per cent. Buddhists—*nil*. Christians—males 24, and females 4; total, 28. Proportion of males in total Christians, 85·7 per cent. 'Others'—males 175, and females 139; total, 314, or ·4 per cent. of the Subdivisional population. Proportion of males in total 'others,' 55·7 per cent. Average

number of persons per *mauzá*, 1416; ditto per house, 5·2 This Subdivision contained 4 magisterial, revenue, and civil courts in 1870 71, together with a police force of 35 men. The separate cost of Subdivisional administration in that year is returned at £2055, 8s. 0d.

FISCAL DIVISIONS.—The following table exhibits the complete list of *mauzás* as arranged for Settlement purposes during the recent Revenue Survey operations, showing the area, Government land revenue, and population of each:—

TABLE OF MAUZAS IN SIBSAGAR DISTRICT IN 1875, SHOWING AREA, LAND REVENUE, AND POPULATION OF EACH.

NAMES OF MAUZAS.	Area in Acres and Square Miles		Land Revenue.	Population. (1871)
	Acres.	Square Miles.	Rupees.	
Abháipur Bamásáli,	140,773	219·9	8,159	5,971
Silákuti,	34,647	54·1	10,883	6,032
Khaláighágará,	73,067	114·2	10,704	6,404
Dobahár,	23,748	37·1	3,831	8,846
Rabana,	3,892	6·1	3,324	2,146
Nazirá,	7,048	11·0	4,871	3,767
Jaktáli,	11,948	18·7	11,568	6,433
Athkhel Geleki,	38,905	60·8	9,296	4,218
Káruna Ságar,	6,312	9·8	4,047	1,630
Dopdár,	16,863	26·3	6,827	4,267
Namlí Dolá,	7,327	11·4	4,957	2,444
Páni Dihing,	68,356	106·8	3,795	2,502
Tháurá,	30,327	47·4	3,088	1,667
Bánmukh,	24,021	37·5	2,762	1,489
Bakatá,	23,305	36·4	8,519	4,809
Betbárí,	12,253	19·1	5,788	3,446
Bagsu,	5,218	8·1	4,440	2,551
Hab Sárá,	6,803	10·6	5,306	2,373
Chirikapar,	1,964	3·0	1,826	863
Sibságar Nagar Mahál.	4,457	7·0	7,066	5,701
Karpur,	13,834	21·6	4,529	2,337
Meteka Bangan,	6,968	10·9	5,345	3,771
Kumar Kharadhárá,	4,701	7·3	1,734	1,307
Salágurí, Kámár, Paihatiá, Barpatradoli,	14,577	22 8	8,171	3,961
Khamkár,	4,796	7·5	1 793	1,265
Níj Saríng Kakátigan,	4,969	7·8	4,718	2,662
Jakái Súk,	18,051	28·2	2,966	1,606
Kháráágar,	6,503	10·2	3,122	1,800
Maráházár,	3,644	5·7	4,180	1,735
Jarádhárá,	1,980	3·1	2,448	1,273
Gadhulibázar,	5,201	8·1	7,910	3,965
Sálniára, Kamalábárí, Karátigan,	224,330	350·5	13,748	14,765
Lahoál, Ganakgan, Naubáisa,	10,287	16·1	2,716	1,056
Tiok,	16,161	25·2	4 390	2,360
Churamaní-Simáluguri,	3,737	5·8	5,483	1,808
Tulsíján,	2,682	4·2	1,639	1,284
Chaukhat, Samargan, Meleng, Pakhimárá.	29,985	46·9	19,232	10,696

TABLE OF MAUZAS IN SIBSAGAR DISTRICT IN 1875—*continued.*

NAMES OF MAUZAS.	Area in Acres and Square Miles.		Land Revenue.	Population (1871).
	Acres.	Square Miles.	Rupees.	
Bahana, Katábázár,	6,918	10·8	8,962	5,350
Hazári Barchapári,	23,956	37·4	8,850	4,012
Lahing,	19,334	30·2	9,848	6,480
Gakhirkhoá, Gabharupurhát, Máibelliá,	20,206	31·6	7,003	4,302
Halangápar,	42,135	65·8	10,582	6,184
Charigan, Nalkátá,	3,139	4·9	5,420	3,508
Báligan, Aháná, Jankháná, Kuhumjaganiá,	15,769	24·6	4,163	2,370
Manáimázi,	2,618	4·1	2,566	1,695
Sarháibandar,	2,686	4·2	2,088	945
Puranimatí Parhatiá,	15,698	24·5	6,475	3,672
Kachagárál Gaháiteklá,	2,493	3·9	3,916	1,849
Jorhát Nagar Mahál,	398	·6	929	1,310
Nocachárí Debrapar,	16,032	25·0	5,854	3,518
Garamur,	6,560	10·2	1,333	1,416
Jorhát,	5,415	8·5	5,793	2,479
Charáibáhí,	9,802	15·3	8,453	4,038
Khangiá,	18,706	29·2	8,117	4,625
Katanigan.	14,362	22·4	6,459	2,844
Titáhar, Chungí, Khatoál, Hamdái, Hátíchungi, Marankárí, Sanárigan,	22,910	35·8	12,963	6,531
Rangdáichungi Thengal,	15,305	23·9	10,787	7,338
Kharikátiá, Mariáni, Karsálí,	32,394	50·6	5,154	3,750
Beheziá, Dangdhárá, Nangaltup, Ellengial,	36,637	57·2	6,589	5,169
Amágurí,	6,735	10·5	2,859	1,502
Bargoháichápari,	34,138	53·3	3,703	2,839
Ahatáguí, Batamárá,	41,078	64·2	3,785	2,419
Kakilá Khetri Chápari,	11,635	18·1	1,794	1,350
Misamara, Debargan, Rájábahár, Bargahái Chápari,	42,599	66·5	16,431	10,106
Dihingiá Nikárí Rángámátí,	64,777	101·2	6,692	4,308
Nam Doyang, Kajirangá, Baghdwár,	141,821	221·6	6,528	4,212
Naháraní Zelmáni,	8,017	12·5	5,665	3,505
Barnágan, Khumtái, Kámárgan,	14,690	22·9	4,085	2,102
Kakadángá,	9,900	15·5	6,530	2,711
Gurjaganiá,	7,429	11·6	5,719	2,443
Dhekiál, Narakoár, Sandikái,	13,976	21·8	7,448	4,467
Dakhinhengrá,	18,494	28·9	7,429	4,351
Mankhoá, Kachirgan,	22,931	35·8	6,704	4,089
Golághát Nagar Mahál,	1,009	1·5	781	1,615
Nij Marangí,	57,315	89·5	7,222	4,842
Raidhángía, Cácháriháť, Jamugurí,	6,139	9·6	6,859	3,582
Ahamgan, Sinátalí,	6,906	10·8	5,546	3,110
Geleká,	2,893	4·5	2,780	1,581
Athgan, Sarukáchárí,	5,712	8·9	5,828	3,257
Tirnál Rúpkáliá,	7,171	11·2	5,174	2,373
Nij Makrang,	5,840	9·1	2,512	1,557
Ghiladhárí Nágará,	50,939	79·6	7,824	5,667
Total,	1,829,257	2857·	487,582	296,589

THE CLIMATE OF SIBSAGAR is the same as that of other Districts of Assam, and may be described as comparatively mild and temperate. Although scarcely a month passes without some rain, the year may be divided into the dry and cold seasons, extending from October to the end of April, and the hot and rainy seasons which take up the remainder of the year, or from May to the beginning of November The following account of the climate is extracted from a paper by the Civil Surgeon of Sibságar to Mr. A. J. Moffat Mills, dated 2d June 1853, given as Appendix L to the latter gentleman's report on the District:—'It is usual for much rain to fall in May, and indeed in April, but intervals of dry clear weather for eight or ten days are not unfrequent. During such intervals, the sky is bright, and the air dry and bracing. During the whole of May, though the days may be very hot, the temperature during the night and early part of the morning is low and pleasant; the mean at sunrise for the month being usually 72°. Towards the middle of May the temperature rises rapidly, and during an interval of dry weather, disagreeably so; but as yet the dew-point remains low and evaporation goes on rapidly. It is not till the rains of June have set in, that the atmosphere becomes thoroughly surcharged with moisture. From June to the end of September, the weather is very wet, the air calm and still; more particularly towards the latter part of this period; the days and nights are then close, sultry, and oppressive; the air being already saturated, evaporation is suspended. The sky, during the rainy season, remains for the most part clouded; but whether this be the case or not, exposure out of doors at this season is attended with injurious effects. Natives, not less than Europeans, suffer from a feeling of exhaustion during the latter months of the rains. The extreme humidity of the atmosphere, joined to the great heat, produces languor, loss of appetite, and restlessness. Health and spirits are alike depressed, and slight exertion at such a time suffices to induce fatigue. About the middle of October the temperature commences to fall, first at night and then in the morning. This, with the rapid lowering of the dew-point, brings relief to all not affected with any organic disease. A thunder-storm, seldom delayed beyond the 20th of the month, usually ushers in the welcome and anxiously looked-for dry season, which ordinarily becomes fully established by the 1st November, and may be said to continue for six months. Not perfectly dry, it is true, for rain commonly falls at Christmas, and

heavy showers with violent thunder-storms are frequent in March and April. Rain also falls in January and February. At the commencement and at the end of the cold season, the noonday heat is very great, causing great suffering to persons of weakly habit; but the nights are throughout cold. Dense fogs prevail during November, December, January, and early part of February. They rise every night and continue till nearly noon next day. In December and January the fogs are more dense, and are prolonged to a later period in the day. From October to April the sky is clear and free from clouds. The prevailing winds are from the north-east, but these seldom rise above a mild breeze in strength. In March, April, and May, north-westers are frequent, and in June, July, and August, south-west winds are not of rare occurrence. These latter, when they do come up, usually commence about 10 A.M., and from that till 2 P.M. increase in force. After that hour they begin to die away, and by 4 or 5 P.M. are gone, to be succeeded after a lull by mild north-east airs, which, setting in at sunset, may perhaps continue blowing very gently throughout the night. The south-west winds are never high.' The rainfall at Sibságar for the thirteen years preceding 1873 averaged 94·16 inches annually, divided as follows according to the season:—From January to May, 28·61 inches; June to September, 58·51 inches; and October to December, 7·34 inches; total, 94·16 inches. The total rainfall in 1873 at Sibságar was 73·27 inches, or 20·89 inches below the average. In 1875, 103·28 inches of rain were measured at Sibságar town. At Golághát, the rainfall in 1873 was 67·03 inches; at Jorhát, 59·57 inches; and at Naziráa, 75·35. The mean annual temperature of the District is stated to be 74° Fahr. The temperature at different months in 1875 is returned as follows:—May, max. 87·7°, min. 71·3°; July, max. 90·5°, min. 78·1°; December, max. 70·9°, min. 49·2°.

THE ENDEMIC DISEASES prevalent in Sibságar are fevers, dysentery, diarrhœa, pulmonic affections, rheumatism, enlargement of the spleen, cholera, smallpox, venereal and cutaneous disorders, dropsical affections, leprosy, goitre, and elephantiasis. Fevers are exceedingly common throughout the year, especially between the months of June and October. In the Civil Station and other towns, they generally appear in intermittent and remittent forms, mild in character, and easy of cure. When proper treatment is neglected, or when the disease is allowed to last more than a week or ten days,

it frequently ends in enlargement of the spleen and liver, followed by dropsical effusions. Fevers contracted in the neighbourhood of the hills and the jungly parts of the country, are invariably of a severe remittent type, attended with great prostration of strength, and local congestions, especially of the head and stomach. It is hardly necessary to state that they are entirely attributable to malaria. Dysentery and diarrhœa are the diseases from which the natives chiefly suffer, and the former proves fatal in a large number of cases among the poorer classes. The prevalence of these diseases, and the great mortality occasioned by them, are in a great measure due to the use of deficient and unwholesome food, insufficient clothing, bad water procured from the stagnant pools in the vicinity of their dwellings, sleeping on damp floors, want of the accustomed stimulus of opium, and the frequent practice of keeping on wet clothing. A few cases of sporadic cholera occur almost every year during the months of April and May, but are chiefly confined to places where sanitary rules are most neglected. Goitre is met with in many parts of the District, especially near the hills; females seem to suffer more from it than men. The Civil Station and some of the other towns have become decidedly healthier in recent years; and a marked change has of late been observed in the character of some diseases, especially fevers, which are much milder in form, and more susceptible of treatment than before. This change is no doubt attributable to the improved sanitary measures now carried out.

EPIDEMICS do not occur frequently in the District. Epidemic cholera, after many years' absence, made its appearance in 1869. The first case was reported to have occurred on the 12th February, and the last on the 29th June. The disease, as it appeared in the town of Sibságar, was not of a very severe type, many cases yielding to treatment when medical advice was obtained early. It is supposed to have been due to the importation of coolies from Bengal, but no positive evidence could be obtained to prove this hypothesis. It broke out at several independent and distant centres at or about the same time as in the Civil Station; and the Surgeon of the District holds the opinion that it was of spontaneous origin, arising strictly from local causes. As usual, the disease chiefly attacked the lowest classes, who were worst fed and clothed, and who lived in houses abounding in insanitary conditions. The Civil Surgeon reports that it is impossible to determine the exact proportion of

the population affected by the disease, but so far as the reports received from the revenue collectors went, it certainly did not exceed one-twentieth of the entire population. The mortality was high, about seven hundred deaths having been reported throughout the District during the whole period of the outbreak. The Civil Surgeon, however, attaches much importance to the opinion that in Assam the character of any disease cannot be fairly judged by the amount of mortality occasioned by it, as in times of epidemic several circumstances contribute greatly to increase the mortality than would otherwise attend the disease. Among these may be mentioned the consumption of unboiled rice beaten into thick cakes, and the practice of sitting up for several nights in succession singing and clapping hands to avert the calamity. The steps taken to protect the inhabitants from the disease were to distribute cholera pills through the charitable dispensary; and at each of the police stations, to keep the roads, drains, sewers and cesspools, as far as practicable, clean and free from jungle, and to prohibit the sale of putrid or indigestible articles of food in the *bázárs*. Smallpox in an epidemic form occasionally visits the District, and breaks out every fourth or fifth year. In almost every instance the outbreak has been traced to the injurious practice of inoculation, which is still sanctioned and encouraged by the priests and religious preceptors (*gosáins*). Fortunately, however, it has not made its appearance in or near the Civil Station for many years past.

An Epizootic of a very malignant type was prevalent in the District in 1869, cows and buffaloes being the animals chiefly affected by it. The disease was supposed to be a variety of rinderpest, and was identical with the cattle disease known in Bengal as *paschimá*. It was characterised by a low remittent fever, rapidly assuming a typhoid type, and affecting chiefly the mucous membranes of the body. The mortality from it has been very great; about two-thirds of the whole cattle of the District are reported to have been carried off. For a fuller account of this epidemic, which swept through the whole valley of Assam, see the Statistical Account of the District of Kámrúp, *ante*, pp. 95-97.

Native Medical Practitioners.—There are many *baidyas* or *kabirájs* in Sibságar District, who profess to practise medicine according to the rules laid down in the Hindu religious books (*sástras*). Their pharmacopœia is very defective, and the nostrums they administer are extremely complex. Of surgery they are quite

[illegible] medicines used by them generally take the shape [illegible] bolus, containing many ingredients possessing [illegible] sometimes antagonistic properties. The most important [illegible] medicines found in the District are the following:—[illegible] (*jamálgotá*); Calotropis gigantea (*mádár*); Jatropha [illegible] (*[illegible]hárendá*); Terminalia chebula (*hará*); Gynocardia [illegible] (*[illegible]lmugrá*); Cassia fistula (*sondál*); Coptis teeta (*mishmi* [illegible] Papaver somniferum (*afim*); Cæsalpina guilandina (*kát* [illegible] Aconitum napellus (*kát bís*); and Ægle marmelos (*bel*).

[illegible]TATISTICS.—Sibságar is still too backward, both in social [illegible] condition, to admit of its vital statistics being ascertained [illegible] like precision. Attempts have been made at a re-[illegible] of deaths since 1868, through the agency of the *mauzádárs*, [illegible] not with any marked degree of success. The Census returns the population of the District at 296,589; and in 1874, 3464 deaths were registered, showing a rate equal only to 11·6 per thousand of the population. The deaths were classified as follows, according to causation:—Cholera 337, small-pox 88, fevers 1593, bowel complaints 780, suicides 2, wounds and accidents 66, snake-bites and wild beasts 21, other causes [illegible]. In 1875, [illegible] deaths were registered, equal to a ratio of [illegible] per thousand. Latterly a new system of registration has been [illegible] side by side with that of the *mauzádárs*, in accordance with [illegible] accurate returns are obtained from certain selected [illegible] rural areas, through a special paid agency. In Sibságar, the urban area selected is the town and *mauzá* of Sibságar, covering an area of [illegible] square miles, and containing a population of 5200. The deaths registered in this area in 1874 amounted to 96, equal to a ratio of [illegible] per thousand. The selected rural area consists of the villages of Charígáon and Nalkolá, comprising an area of 4 square miles, and a population of 2989. The deaths registered in this area in 1874 numbered 89, equal to a rate of 29·7 per thousand. These figures, although considerably above those returned by the *mauzádárs* for the District as a whole, are nevertheless considerably below the truth.

CONSERVANCY.—No sanitary or municipal committee exists in Sibságar. The Deputy-Commissioner is responsible for the conservancy arrangements of the District; and these, the Civil Surgeon states, are carried out as far as local circumstances, and the means at his disposal, render desirable or practicable. Although here is no strict conservancy system in force, much progress has of

late years been effected by sanitary reforms [illegible] larger towns. That part of the Civil Station [illegible] the high embankment surrounding the magnificent [illegible] constitutes the European quarter, is healthy, and its [illegible] arrangements are good and effective. It is well raised above the general level of the Station, free from filth and jungle, and its roads, drains, sewers, etc. are all clean and in good working order. The sanitary condition of the District in general, however, is said to be exceedingly bad; the country consisting of a low swampy plain on the bank of the Brahmaputra, a great part of which is subject to heavy annual inundations, from which it is partially protected by embankments, which, besides serving as dykes, are also the only roads of the District. As a whole, the District is very jungly, and defective in drainage; most of the drains and sewers in the interior being filled up with filth, and overgrown with weeds. The villages generally stand on very low ground, surrounded by a thick hedge of bamboos or plantains; the huts being squat, damp, and ill-ventilated. There are no public or private latrines for the natives. The habits of the people in this respect are as disgusting as can be imagined. The poorer classes generally go to the sides of tanks, or to the jungle in the immediate neighbourhood of their houses, to answer the calls of nature, and even those who can afford private conveniences, make use of some pit or excavation within the enclosures of their houses. All filth and fæcal matter deposited in these places is ultimately got rid of by being washed away by the rains. The construction of the dwelling-houses, drains, cesspits, and the old tanks situated in the neighbourhood, are the chief causes of the insanitary condition of Sibságar, to say nothing of the dense jungle in which nearly the whole of the District is buried. When the streams rise during the rains, most of the banks and drains in the vicinity become filled with water and communicate freely with one another, exchanging their contents of filth and putrid vegetation. The effect which this water, when used for drinking and culinary purposes, produces on the health of the people, can be readily imagined. When the streams subside, these reservoirs generally dry up and give out malarious exhalations.

Charitable Dispensaries are established at Sibságar and Jorhát. In 1875, 211 in-door patients were treated at Sibságor, of whom 17 died; the out-door patients at both dispensaries in the same year numbered 2881.

[illegible] genous to the forests of Sibságar, and pro-
du[illegible] are the *súm* (Artocarpus chaplasha), *gamari*
([illegible] *tá* (Cedrela toona), and some species of Lager-
[illegible]. All these trees grow to a great height, and
branches. Their wood is extensively used for a
, and the most durable canoes are made from it.
e to these timber trees are the *káthál* (Artocarpus
am (Andrachne trifoliata), *kálá jám* (Syzygium
(Tamarindus Indica), some specimens of *takrá*
nayesan (Mesua ferrea). Of all the plants of the
amboo is the most useful. The natives have several
ies for the different varieties of this plant; such as
bháluká-báns, mákál-báns, bazal-báns, etc. The trees
earing silkworms on, are the *adakur* (Tetranthera quad-
im (Lancifolia), *pilá-champá* (Michelia pulneyensis), and
erá (Ricinus communis). Ratans grow wild throughout the waste
lands, so luxuriantly as to form the densest and most impenetrable
of jungles. Innumerable varieties of creepers are found.

STATISTICAL ACCOUNT

OF

THE DISTRICT OF LAKHIMPUR.

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DISTRICT OF LAKHIMPUR.

THE DISTRICT OF LAKHIMPUR, extending along both banks of the Brahmaputra river in the north-east corner of the Province of Assam, lies between 28° 17′ 10″ and 26° 51′ 30″ north latitude, and 93° 15′ 30″ and 97° 4′ 58″ east longitude. It contains a total area of about 11,500 square miles. The Census of 1872 was only carried out in an area returned at 3145 square miles, which was found to contain a total population of 121,267 persons. This comprises the only regularly settled portion of the District. The principal Civil Station, which is also the chief town of the District, is Dibrugarh, situated on the Dibru river near the point where it empties itself into the Brahmaputra, in 27° 29′ 0″ north latitude, and 94° 56′ 0″ east longitude.

BOUNDARIES. — Lakhimpur is bounded on the north by the Daphlá, Mirí, Abar, and Mishmí hills; on the east by the Mishmí and Singpho hills; on the south by the Lohit branch of the Brahmaputra, which separates it from the District of Sibságar, and by the watershed of the Pátkai range; and on the west by the Districts of Darrang and Sibságar, on the right and left banks of the Brahmaputra respectively. To the north and east the boundary is undefined and undeclared; on the extreme south it has been settled as between the British and the Burmese Governments, although the intermediate tract is inhabited by many savage communities and tribes, which have never formally acknowledged the British Government as the paramount power. The Burí Dihing river formerly constituted a well-defined natural boundary between the Districts of

Lakhimpur and Sibságar on the west; but the [illegible] Divisions (*mauzás*) of Jáipur and Khoáng having been transferred from the latter to the former District, and their limits never having been accurately defined, the boundary remained unsettled until the completion of the recent Revenue Survey, when the river Morámarnái was made to mark the entire western boundary from its point of issue from the northern hills, to its junction with the Lohit river. Previous to June 1868, the boundary between Lakhimpur and Darrang had been the Kacháján river; but this natural frontier line was broken in that year by the transfer of the Chhaydwár estate to Darrang.

Divisions of the Country.—The District is naturally divided into three divisions,—Lakhimpur and Sadiyá, both on the north or right bank of the Brahmaputra, and Matak, on the south or left bank. The first tract now forms the Subdivision of North Lakhimpur, and consists of a long narrow plain, gradually sloping southwards from the hills to the banks of the Brahmaputra and Lohit rivers. This division is said to have suffered more from the calamities which the later events in the history of Assam brought upon the Province, than any other portion of it. When the Burmese were expelled from Assam, North Lakhimpur, together with Sibságar District, was made over to Rájá Purandar Sinh; but the exactions of the native revenue agents, the aggressions of the frontier tribes, and the misrule of the Rájá, were such as to compel the British Government to repossess itself of the country in 1839. Robinson's *Account of Assam*, page 322, thus describes the state of the Subdivision in 1840:—'It now presents little more than a miserable picture of depopulated villages, and orchards and plantations run to waste, or covered with dense jungle.' In 1853, it was spoken of as being 'almost a wilderness from which it will take years to recover.' For a separate description of the Subdivision, see *post*, pp. 411–420.

The division of Matak is divided into Upper and Lower Matak, and is chiefly inhabited by the Moámáriás or Marans, who played a conspicuous part in the later history of Assam under its native rulers. The Moámáriás are a rude tribe who had early become converts to Hinduism in its Vishnuvite form, but denied the supremacy of the Bráhmans. Under the Aham rule they were allowed the free exercise of their religion, until an attempt was made to force them to worship at the shrine of the goddess Durgá. This persecution led to a revolt, which was suppressed; but the Moámáriás again broke out into rebellion in the reign of

Gohain Kámal appointed one of their own chiefs as ruler of Matak, with the title of Bar Senápatí. Although the Assam Rájá obtained the assistance of the British and succeeded in driving the Moámáriás from the capital, he was never able to recover possession of Matak; and the struggle ended in the usurper being acknowledged as Chief of Matak on payment of a stipulated tribute. Upon the expulsion of the Burmese from Assam in 1825, the Matak ruler acknowledged the supremacy of the British power, and bound himself to obey its orders. The native Government of the country is represented as having been of a patriarchal character. Taxation was light, and a large number of settlers were attracted from the opposite side of the Brahmaputra, where the people were subject to heavy exactions from Rájá Purandar Sinh. Upon the death of the old Chief, the term of engagement entered into with the British Government expired, and certain conditions were proposed to his chosen successor; but the terms offered were rejected, and the management of the country was assumed by the British in November 1839. The territory thus acquired is comprised between the Brahmaputra and Burí Dihing rivers, which form its northern, western, and southern boundaries, the Singpho country being the eastern boundary.

The third division of Lakhimpur is that of Sadiyá, north of Matak, and consists of a level plain. The following sketch of Sadiyá, as furnished by Captain Dalton, is quoted in Mill's *Assam*, page 4 of the section relating to Lakhimpur:—'Under the older kings of Assam, the government of Sadiyá, which included the relations of the Government with the frontier tribes, was administered by an Aham nobleman called the Sadiyá Khoá. When the Burmese occupied Assam, the office was conferred on one of the Khamtí chiefs; and on the accession of the British Government this innovation was confirmed by the Governor-General's Agent. The relations of our Government with this Chief were placed on the same footing with those contracted with the Chief of Matak. The Sadiyá Khoá contributed to the expense of the State a military contingent of one hundred men. His own revenue appears to have been derived from voluntary or forced contributions. This officer was suspended in 1835, and the Assamese peasantry of Sadiyá were placed under the officer commanding the troops at that post, who was also Assistant to the Political Agent. In 1839, the Khamtís headed an insurrection of the border clans, attacked and partly destroyed the military station of Sadiyá, and killed the Commandant and Political

Agent, Colonel White, a *subahdár* of the corps [illegible] They were, however, finally repulsed with great [illegible] out of the country.'

JURISDICTION.—For administrative purposes the District is composed of the three following divisions:—Lakhimpur on the north or right bank of the Brahmaputra; Dibrugarh on the south or left bank; and Jáipur, also on the south or left bank, adjoining Sibságar. The limits of the revenue, magisterial, and civil jurisdictions are throughout identical, being conterminous with the boundaries of the settled and revenue-paying part of the District. The political jurisdiction, however, extends far beyond, and is not confined to the limits within which the Deputy Commissioner can effectively exert his influence.

GENERAL ASPECT OF THE DISTRICT.—The general physical aspect of Lakhimpur District is both varied and picturesque. It is situated at the head of the Assam valley, girt on the north and east by the Himálaya, thickly wooded from the base to the snow line, and bisected by the Brahmaputra, only second in magnitude among the rivers of India, and second to none in beauty and purity. On either bank, a long, narrow strip of plain rises almost insensibly to the foot of the hills, presenting a very diversified scene. Gigantic reeds and grasses cover the low lands near the banks of the great river; higher up are seen extensive plains of fertile rice land, dotted with villages, encircled by groves of bamboos and fruit trees; the background is formed by dark forests which stretch from the interior table-land high up into the snow-capped mountains. The country in the vicinity of the large rivers is flat, and overgrown with dense tangled forest jungle, with the exception of some very low-lying tracts which are either permanent marsh, or only flooded during the rains. On these tracts forest jungle does not grow, and they are covered, therefore, either with reeds and grass jungle or rice cultivation. On or near these open spaces are collected all the villages of the inhabitants.

MOUNTAINS.—Although several lofty ranges are visible from the Brahmaputra, there are no mountains in the District. The only hills are in the vicinity of Jáipur, in the east of the District, where there are a few small knolls rising two or three hundred feet above the plain.

RIVER SYSTEM.—The great river, the Brahmaputra (the son of Brahmá), is the only channel by which water leaves the District, all

the other large streams flowing into it. It is navigable by river steamers and large cargo boats as far as Dibrugarh at all seasons of the year, a distance of 320 miles through the District. In the rains it is navigable by steamers as far as Sadiyá, about a hundred miles farther up. It is not navigable much beyond this, even by small boats, owing to the rapidity of the current; but, in the cold weather, canoes can be taken up as far as Bihání-mukh, about fifty miles further, above which point it is not navigable at any time. The following description of the Brahmaputra is extracted from Robinson's *Assam*, p. 9:—'This noble river may be classed among the largest in the world, being inferior to but a few in the length of its course, and holding a still higher rank among the great streams, when we estimate its importance by the volume of water it disembogues into the sea, which, on a fair computation taken at Goálpárá, during its lowest ebb, amounts to 146,188 cubic feet per second. During the rains, when the river attains a height of from thirty to forty feet above its common level, the body of water it then discharges may reasonably be computed at four times the above quantity. The Brahmaputra is fed principally by three great streams, uniting in latitude 27° 45′ and longitude 95° 30′. The least of these streams is the southernmost, which the Hindus have adopted as the chief branch, having sanctified it by admission into their theology. It retains the name of the great river, from its falling straight into the axis of the main trunk. This stream is described as taking its rise from a circular basin or well, towards the eastern extremity of the valley, called the Brahmakund, situated in the side of the mountains beneath the snowy range, while behind and above it are stupendous ranges of impracticable transit. It enters the valley rather by a series of cascades than by a deep defile; and this peculiarity is distinguished by the accumulations of stones of immense size, which have been propelled forward, causing a succession of rapids, gradually increasing in number and difficulty. Impatient of the restraints which it meets with in the hollows among the mountains, it tears up and overturns whatever opposes its progress, till at length, tired of uproar and mischief, it quits all that it has swept along, and leaves the opening of the valley strewn with the rejected waste. The river, after its entrance into the valley, receives the waters of the Kundil and Digáru, which take their rise among the Míshmí hills in the north, and is likewise joined by the Tengá-páni and Noá Dihing rivers, issuing from the

Singpho hills on the north-east. The chief source of the Brahmaputra, however, is the Dihong river. This is supposed to be the continuation of the Tsampu, or great river of Thibet, which, rising in 30° north latitude and 82° east longitude, runs eastward, and, passing Lhassa, penetrates the frontier mountains that divide Thibet from Assam, and enters the valley by a narrow defile in the Abar hills.' These tributaries of the Brahmaputra are navigable at all seasons of the year by canoes, but the great force of the current renders them unnavigable by large craft in the rains, and their shallowness renders them equally useless during the dry weather.

THE DIBRU, which gives its name to the principal town and Civil Station of the District, situated on its south bank near its mouth, rises in the eastern plains of Lakhimpur, south of the Brahmaputra, and flows generally in a westerly and south-westerly direction till it empties itself into the great river. It is navigable during the rains by steamers as far as Dibrugarh, a distance of four miles, and by canoes and small boats to Dam-Dam, a hundred miles farther up.

THE BURI-DIHING rises in the Pátkai hills in the south-east corner of Lakhimpur, and flows in a westerly direction through the District. It is navigable by large boats throughout the year, and by steamers in the rains as far as Jáipur. Above Jáipur it is navigable by canoes for a distance of fifty miles, but the current here is very rapid, and numerous obstructions render navigation difficult. The Burí Dihing and Noá Dihing are connected by a channel passing near Bishgáon.

THE TINGRAI-NADI takes its rise in a low tract of country some distance to the north of Jáipur. For two-thirds of its course it flows almost due west, when it takes a south-westerly direction, and falls into the Burí Dihing at Tíngrái-mukh. It is navigable for about one-third of its length by canoes during the dry season, and by larger boats in the rains.

THE SASU river has its source in a tract of low-lying land near the village of Bájaltalí, whence it runs in a westerly and south-westerly direction, following a very circuitous course, till it falls into the Burí Dihing near its junction with the Brahmaputra. It is said to be navigable in the rains by canoes for about two hundred miles, and in the cold weather for about a hundred and fifty miles.

In that part of the District which lies to the north of the Brahmaputra, the chief rivers are as follow :—

branch of the Brahmaputra, which forms a portion of the southern boundary of Lakhimpur, leaves the main stream near the point where the latter enters the District of Sibságar. It flows circuitously, but generally in a south-westerly direction, for about seventy miles, till it re-enters the parent stream, nearly opposite the mouth of the Dhaneswarí or Dhansirí river.

THE SUBANSIRI is a large river which debouches into the plains of North Lakhimpur from the Mírí and Abar hills, and flows in a southerly direction till it empties itself into the Lohit. The large alluvial island between the Lohit and Brahmaputra, called the Májuli *char*, which lies within the jurisdiction of Sibságar District, is supposed to have been mainly formed by the silt brought down by the Subansirí, in its course through North Lakhimpur. This river is navigable by steamers during the rainy season, and throughout the year by canoes.

The other principal rivers in this Division of the District are the Rángá-nadí, Dikrang, Dhol, Harhi, and Dijmur, all of which flow from north to south into the Lohit or the Brahmaputra. A more detailed description of the Subansirí and other important rivers in North Lakhimpur will be found in the Appendix at the end of this Statistical Account.

ALLUVION AND DILUVION, ETC. — No important instances of alluvion or diluvion are known to have taken place, although nearly all the rivers change their course in some degree every year. The large rivers, such as the Brahmaputra, Dihong, Dihing, and Subansirí, all form large sandbanks (*chars*); but these, as very few of them are habitable, owing to their liability to be submerged by floods in the rainy season, are hardly worthy to be dignified by the name of islands. The banks of all the rivers are either abrupt, or abrupt on one side only, where the current sets in and cuts away the bank, and shelving on the other, where sandbanks are thrown up. The beds of the Brahmaputra and other rivers rising in the mountains, consist of boulders and loose shingle in the neighbourhood of the hills, changing to sand as they traverse the plains. The beds of those streams which take their rise in the low country, consist of clay, sand, and vegetable mould. None of the rivers anywhere enter the earth by a subterraneous passage, nor do they anywhere expand into lakes; however, there water is found in the deserted beds which the rivers have abandoned for new channels, and which now form long narrow ponds. There are no rivers in the District the banks of which

are not dotted here and there with villages and pat
but, on the other hand, there is none which does not flow
long tracts of uncultivated waste and jungle. During the rainy season, fords are not practicable on any of the streams; and the larger rivers, such as the Brahmaputra, Subansirí, Dihong, etc., are not fordable at any time of the year. There are no important lakes, canals, or artificial watercourses in the District. The average loss of life from drowning during the five years ending 1869-70 is stated to amount to only twelve per annum. This is only the number reported to the police; the actual number of deaths from this cause must have been much greater.

River Traffic.—Dibrugarh, Sadiyá, and Jáipur are the only places in the District that may be called towns, situated on river banks, and at these places nearly the whole of the trading community live by river traffic, as all the articles they deal in are conveyed by water. Rice, salt, oil, Manchester goods and brass ware, are the principal articles of import; the chief exports being tea, beeswax, oil-seeds, silk, and ivory. No rivers or streams are anywhere applied as a motive power for turning mills; and the Deputy-Commissioner thinks it doubtful, owing to the extreme violence with which the water comes down in the rainy season, whether any dams or weirs could be constructed of sufficient strength to withstand its force. River water is nowhere employed for purposes of artificial irrigation, which is not needed in the District.

The Fisheries of Lakhimpur in 1869 were twenty in number. No fishing towns, however, in the proper acceptance of the term, exist, nor do any of the inhabitants live solely by fishing. The Doms or Nadiyáls, whose original caste occupation was that of fishermen, now employ themselves in many other ways; and even those persons who chiefly live by fishing, add to their gains by employing themselves as carriers, petty traders, or as contractors for the supply of limestone. No private rights of fishing exist, Government being the owner of all the fisheries in the District. Upon the taking possession of the country a poll-tax was levied upon all fisheries, but this was soon afterwards abolished, and the fisheries were leased out instead to the highest bidder. Under this system, the value of the fisheries has greatly increased of late years. In 1852 they realised £15, but in 1869 the revenue derived from this source amounted to £467, 14s. od. The fishing in the large branches of the Brahmaputra in the north of the District is said to be excellent

p to forty pounds or upwards in weight. The ...missioner roughly estimates the proportion of the ...nhabitants who live by fishing and navigation, at about one per cent. of the general population; and this is approximately borne out by the Census Report, which returns the number of members of fishing and boating castes in the revenue-paying part of the District at 1048, or ·8 per cent. of the population of this tract.

MARSH RECLAMATION.—No rivers or marshes have been embanked for the purpose of extending cultivation since the annexation of the country by the British, but some of the embankments constructed by the old Assamese rulers of the Province have been repaired and kept in order. There are large tracts of river and marsh land which could be reclaimed if required, but at present the population is not sufficiently numerous to bring under tillage the lands already cultivable. The wild reeds indigenous to the marshes are utilised for walling the houses.

LINES OF DRAINAGE.—The whole District is drained by the Brahmaputra and its feeders, the general course of the great river being from north-east to south-west; that of its tributaries on the north or right bank from north-west to south-east; that of those on the south or left bank from south-east to north-west.

MINERAL PRODUCTS.—Coal has lately been discovered near Jáipur on the Burí Dihing and also on the feeders of this river. It is worked to a small extent and conveyed down the Burí Dihing to the Brahmaputra. The officer in charge of the Survey states that he believes it will stand comparison in quality with any other coal found in India. Petroleum is found near Mákum, on the left bank of the Burí Dihing. The wells were worked for some time, but the enterprise is said to be now abandoned. Stone and limestone exist along the banks of the Brahmaputra, and beds of iron-clay in the vicinity of Jáipur and Barhát. Gold, in very minute particles, exists in the sand of nearly all the rivers of the District, but principally in those which flow from the northern mountains. Gold washing used to be extensively carried on in former years, and it is stated that the right to wash for gold was farmed out by the old Assamese kings for Rs. 27,000 per annum. This branch of industry has now nearly died out, owing perhaps to the great increase of wages in late years since the introduction of tea cultivation. A description of gold washing in North Lakhimpur will be found in the separate Subdivisional Statement at the end of

this Statistical Account. No caverns or hot spri
salt and mineral springs are found in the low hills a
District. The most noticeable are the brine springs at Ba
which at one time yielded large quantities of salt, but are not now worked to any great extent.

Two PICTURESQUE GORGES worthy of notice are situated in Lakhimpur. The Brahmakund or Parasurámkund is the gorge through which the smallest and most southerly branch of the Brahmaputra (which alone bears the name of the great river) finds its way into the plains. It is a famous place of pilgrimage, annually resorted to by numbers of Hindu devotees, although the journey to it is both difficult and dangerous. The Deo Dubi, or Pool of the Demon, is a dark pool of great depth in the gorge through which the Disang river leaves the Nágá hills.

FORESTS of considerable extent abound in Lakhimpur, and in fact the whole District consists more or less of forest land. The only ones, however, which yield a revenue to Government, are those of the *súm* and caoutchouc trees. Their extent and value have not yet been ascertained; but in 1870, 2207 acres of *súm* forest were leased at an annual rental of £331, 6s. 0d., and in 1869 the right of collecting caoutchouc was farmed for £1474. According to the Board of Revenue statistics, the estimated forest area is 2950 square miles. Uncultivated pasture lands of wide extent are to be found all over the District, but their area or value cannot be estimated, as they have never been defined or separated from the interminable jungle waste which stretches in every direction. None of the inhabitants of the District gain their livelihood by pasturing cattle in the forests.

THE JUNGLE PRODUCTS of Lakhimpur consist of silk, beeswax, and india-rubber. This latter exists now only in small quantities in the plains. *Mishmi titá*, a famous febrifuge, is brought down from the hills for sale, but is believed not to be indigenous to the District. *Mejatí*, or madder, is also a product of the hills on the north of the District. No castes or tribes live exclusively by collecting and trading in jungle products, but the undermentioned peoples combine this pursuit with agriculture:—The Abars, Singphos, Khamtís, Mírís, Daphlás, Mishmís, Nágás, Ahams, and Mataks.

FERÆ NATURÆ.—Wild elephants, rhinoceros, tigers, bears, buffaloes, wild hogs, *sámbhar* deer, marsh deer, hog deer, and barking deer, are common throughout the District. The *mithun*,

or wild cow (Bos gaurus), is also found. The smaller sorts of game consist of hares, partridges, pheasants, quail, snipe, florican, wild geese, ducks of various sorts, teal, and fowls. The principal varieties of fish caught by the rod, are the *pitea*, *bhoká*, and *mahsir*. The number of deaths from wild beasts during the ten years ending 1869-70 is said to have averaged eleven per annum. During the same period the sum of ten shillings was paid in the shape of rewards for snake-killing. No trade in wild-beasts' skins is carried on; and with the exception of the fisheries, a small trade in ivory, and the capture and sale of wild elephants, the *ferœ naturœ* are not made to contribute towards the wealth of the District. The right of catching wild elephants is a Government monopoly, and is annually farmed out. Licences of two kinds were formerly granted; one a general permission to capture elephants in all unreserved Government forests, upon payment of a royalty of £2 annually. This permit, however, only conferred the right to capture the animals by chasing and lassoing. The other description of licence was an annual lease of a particular tract of country, conferring upon the holder the exclusive right to catch wild elephants within the limit of country assigned to him, in any manner he might choose. The fees paid for this description of licence varied in amount, but the total revenue from this source in 1869 amounted to £601, 10s. 0d. Licences of the former description yielded £48 in the same year. The practice of catching wild elephants by noosing, or in any other method but that of trapping, is now prohibited. The right to build traps or *khedás* within certain specified limits is sold annually, or for periods of two or more years. These rights realise an aggregate sum of between £2000 and £3000; and a royalty of £10 an elephant captured, further increases this amount by about one-half. Government has the right of pre-emption in all captured elephants, at a fixed rate. Traps for the capture of wild elephants are made around the salt-wells, which these animals frequent for the purpose of licking the salt, and are thus easily entrapped. Ivory and rhinoceros horns are exported from the District.

POPULATION.—Lakhimpur District is more sparsely populated than any other part of Assam. The first attempt at an estimate of the population, is that mentioned at page 322 of Robinson's *Assam*, where it is stated that the number in 1841 scarcely amounted to 30,000 souls. The principles on which this estimate was based,

however, are not given, and the figures evidently refer only the tract north of the Brahmaputra. In 1847-48, another enumeration appears to have been taken, the results of which are given in Mill's Report on Assam (Appendix A to the division relating to Lakhimpur District), as follows:—North Lakhimpur—18,497 males, 18,245 females; total, 36,742 souls: Hindus, 33,076; Muhammadans 1252; other tribes, 2414. Lower Matak—16,155 males, and 16,288 females; total, 32,443 souls: Hindus, 30,812; Muhammadans, 640; other tribes, 991. Upper Matak—5542 males, and 5354 females; total, 10,896 souls: Hindus, 8768; Muhammadans, *nil;* other tribes, 2128. Sadiyá—944 males, and 892 females; total, 1836 souls: Hindus, 1753; Muhammadans, 76; other tribes, 7. Total of the District—41,138 males, and 40,779 females; grand total, 81,917, of whom 74,419 were Hindus, 1968 Muhammadans, and 5540 other tribes. A second Census is mentioned in the same volume as having taken place in 1852-53, with the following result:—North Lakhimpur—21,053 males, and 20,674 females; total, 41,726: Hindus, 34,665; Muhammadans, 1251; other tribes and slaves, 5810. Lower Matak—15,982 males, and 15,151 females; total, 31,133 souls: Hindus, 27,180; Muhammadans, 211; other tribes and slaves, 3742. Upper Matak—5127 males, and 4933 females; total, 10,060 souls: Hindus, 5588; Muhammadans, 5; other tribes and slaves, 4467. Sadiyá—1230 males, and 1147 females; total, 2377 souls: Hindus, 1864; Muhammadans, *nil;* other tribes and slaves, 513. Total of the whole District—43,392 males, and 41,904 females. Grand total, 85,296, of whom 69,297 were set down as Hindus, 1467 as Muhammadans, 13,821 as other tribes, and 711 as slaves. No records exist showing the manner in which these enumerations were effected; but the Deputy-Commissioner is informed by native officials who were then in the Government service, that the returns were furnished by the village heads (*mauzádárs*) after actual counting. The general increase of the population between 1847 and 1852 is stated to be the result of immigration from the hills and from the lower Districts. The figures in these returns, however, included the villages of Kálubári, Gobpur, Gomiri, and Kalinpur, since transferred to the neighbouring District of Darrang, but did not include the Fiscal Divisions of Jáipur and Khoáng, which were made over to Lakhimpur from Sibságar in 1866.

In 1871-72, a regular Census of the population of the revenue-

paying part of the District was effected. It was not deemed expedient to attempt an enumeration of the backward and thinly-populated tracts, which occupies 8343 square miles of Lakhimpur. The Deputy-Commissioner under whose superintendence the Census was effected, reports as follows the reasons which rendered it necessary to confine the enumeration to the revenue-paying tracts. 'Beyond these,' he says, 'we have no local subordinate agents for such work as the Census; the thin population is scattered over a vast extent of country, and again, the frontier line is uncertain and very distant. To have sent enumerators into these tracts would have been unwise, as their acts could not have been controlled in any way, and they might have made it a means of illicit gain; and secondly, their returns would have been quite untrustworthy. Some of the tribes, too, though under control, assume a certain degree of independence, and it appeared quite unnecessary to raise any issue with them.'

The results of the Census of the settled and revenue-paying portion disclosed a population of 121,267 persons, living in 26,398 houses, and in 125 *mauzás* or village unions. The total area of this tract was taken for the purposes of the Census at 3145 square miles (the recent Survey operations, however, disclose the area to be 3191·67 square miles); showing the average density of the population to be 39 per square mile; the average population of each *mauzá* or village, 970; and the average number of inmates in each house, 4·6. The agency employed in the enumeration was the same as that in the other Districts of Assam, described in the Statistical Account of Kámrúp District. The operations commenced in November 1871, and were not completed till the following February. 'It was wished by the Government,' writes the Deputy-Commissioner, 'that the operations might be concluded by the 30th November; but with the multifarious duties of the *mauzádárs*, I felt certain that such speed and energy in the completion of the work could not be expected of them, particularly as they are, for the greater part, persons appointed under an old *régime*, who have very little but their respectability as qualifications for their posts; and where punctuality in the performance of ordinary work cannot be got from them, the quick performance of the Census work was not to be expected.'

The table on the following page shows the distribution of the population arranged according to Subdivisions and *thánás* or police circles. The averages are taken from the Census Report:—

Abstract of the Population, etc. of each Subdivision and Thana (Police Circle) in Lakhimpur District, 1872.

Subdivision.	*Thánd* or other Local Division.	Area in Square Miles.	Number of Villages, *Mauzás*, or Townships.	Number of Houses.	Total Population.	Averages according to the Census Officers.				
						Persons per Sq. Mile.	Villages, *Mauzás*, or Townships per Sq. Mile.	Persons per Village, *Mauzá* or Township.	Houses per Sq. Mile.	Persons per House.
Dibrugarh Subdivision,	Dibrugarh,	1073	67	12,585	59,618	56	·06	890	12	4·7
	Damdama,	310	8	2,306	8,173	26	·02	1014	7	3·5
	Jápur,	477	9	2,002	8,357	19	·02	929	4	4·2
	Sadiyá,	178	19	1,445	6,021	34	·11	317	8	4·2
	Subdivisional Total,	2038	103	18,338	82,109	40	·05	797	9	4·5
Lakhimpur Subdivision,	Dhakwákhaná,	444	5	2,589	12,209	27	·01	2442	6	4·7
	Lakhimpur,	663	17	5,471	26,949	41	·02	1585	8	5·0
	Subdivisional Total,	1107	22	8,060	39,158	35	·02	1780	7	4·9
	District Total,	3145*	125	26,398	121,267	39	·04	970	8	4·6

* This is the area as taken for the purposes of the Census. The correct area of the revenue-paying part of the District is, as stated in the text, 3191·67 square miles.

POPULATION CLASSIFIED ACCORDING TO SEX, RELIGION, AND AGE.—The total population of the settled portion of Lakhimpur District consisted in 1872 of 64,692 males, and 56,575 females; total, 121,267. Proportion of males in the total population, 53·4 per cent.; average density of the population, 39 persons per square mile. Classified according to religion and age, the Census gives the following results:—Hindus—under twelve years of age, males 21,684, and females 19,558; total, 41,242: above twelve years of age, males 39,734, and females 34,662; total, 74,396. Total of all ages, males 61,418, and females 54,220; grand total of Hindus, 115,638, or 95·4 per cent. of the District population; proportion of males in total Hindus, 53·1 per cent. Muhammadans—under twelve years of age, males 665, and females 451; total, 1116: above twelve years of age, males 1616, and females 1094; total, 2710. Total of all ages, males 2281, and females 1545; grand total of Muhammadans, 3826, or 3·1 per cent. of the District population; proportion of males in total Muhammadans, 59·6 per cent. Buddhists—under twelve years of age, males 78, and females 58; total, 136: above twelve years of age, males 175, and females 138; total, 313. Total of all ages, males 253, and females 196; grand total of Buddhists, 449, or ·4 per cent. of the District population; proportion of males in total Buddhists, 56·3 per cent. Christians—under twelve years of age, males 49, and females 27; total, 76: above twelve years of age, males 170, and females 70; total, 240. Total of all ages, males 219, and females 97; grand total of Christians, 316, or ·3 per cent. of the population; proportion of males in total Christians, 69·3 per cent. Other denominations not separately classified, consisting of aboriginal races and tribes—under twelve years of age, males 193, and females, 182; total, 375: above twelve years of age, males 328, and females, 335; total, 663. Total of all ages, males 521, and females 517; grand total of 'others,' 1038, or ·8 per cent. of the total District population; proportion of males in total 'others,' 50·2 per cent. Population of all religions—under twelve years, males 22,669, and females 20,276; total, 42,945: above twelve years of age, males 42,023, and females 36,299; total, 78,322; grand total, 121,267.

The percentage of children not exceeding twelve years of age in the population of different religions is thus returned in the Census Report:—Hindus—proportion of male children 18·7, and of female children 16·9 per cent.; proportion of children of both sexes, 35·6

per cent. of the total Hindu population. Muhammadans—proportion of male children 17·4, and of female children 11·7 per cent.; proportion of children of both sexes, 29·1 per cent. of the total Muhammadan population. Buddhists—proportion of male children 17·4, and female children 12·9 per cent.; proportion of children of both sexes, 30·3 per cent. of the total Buddhist population. Christians—proportion of male children 15·5, and of female children 8·5 per cent.; proportion of children of both sexes, 24·0 per cent. of the total Christian population. Other denominations—proportion of male children 18·6, and of female children 17·5 per cent.; proportion of children of both sexes, 36·1 per cent. of the total 'others' population. Population of all religions—proportion of male children 18·7, and of female children 16·7 per cent.; total proportion of children of both sexes, 35·4 per cent. of the total District population.

Ethnical Division of the People.—The Census Report ethnically divides the population into the following classes:—Europeans and Americans, 138; Eurasians, 7; non-Indian Asiatics, 201; Indian aboriginal tribes, 28,388; semi-Hinduized aborigines, 68,388; Hindu castes, and people of Hindu origin, 20,305; Muhammadans, 3826; and Burmese Maghs, 14. I take the following details from Mr. C. F. Magrath's District Census Compilation for Lakhimpur:—

Name of Nationality, Tribe, or Caste.	Number	Name of Nationality, Tribe, or Caste.	Number.
I.—NON-ASIATICS.		III.—ASIATICS.	
European—		*A.—Other than Natives of India and British Burmah.*	
English, . . .	103	Armenian, . . .	1
Irish, ...	9	Bhutiá, . . .	6
Scotch, . . .	24	Nepálí, . . .	194
German, . . .	1	Total, .	201
Total, .	137		
American—		*B.—Natives of India and British Burmah.*	
West Indian, . .	1	1. *Aboriginal Tribes.*	
Total of Non-Asiatics,	138	Bhar, ...	48
		Bhumij, ...	198
II.—MIXED RACES.		Daphla, ...	155
Eurasian, . . .	7	Doanniyá, . . .	471
		Gáro, ...	15
		Cáchárí, . . .	14,959

Name of Nationality, Tribe, or Caste.	Number.
1. *Aboriginal Tribes—contd.*	
Kanjhár,	32
Khamtí,	1,562
Khásiá,	1
Kol,	1,360
Lálang,	478
Manipurí,	24
Mech,	1
Mirí,	4,886
Mishmí,	226
Mariá,	596
Nágá,	34
Nat,	146
Rábhá,	4
Santál,	48
Saraniyá,	2,702
Singpho,	257
Uráon,	185
Total,	28,388
2. *Semi-Hinduized Aborignals.*	
Aham,	43,942
Bágdí,	267
Baheliyá,	29
Bathudi,	4
Báurí,	388
Bhuiyá,	244
Bind,	16
Chámár,	199
Chandál,	83
Chutiá,	9,453
Dom,	8,578
Nadiyál,	69
Dosádh,	160
Ghásí,	82
Ghátwál,	265
Hárí,	521
Kaorá,	10
Khárwár,	26
Koch,	3,747
Mahlí,	93
Mál,	15
Mihtár,	12
Musáhar,	168
Pásí,	12
Rajwár,	4
Shikárí,	1
Total,	68,388

Name of Nationality, Tribe, or Caste.	Number
3. *Hindus.*	
(i.) Superior Castes.	
Brâhman,	1,142
Rájput,	340
Total,	1,482
(ii.) Intermediate Castes.	
Bhát,	10
Káyasth,	902
Total,	912
(iii.) Trading Castes.	
Agarwálá,	72
Baniyá,	24
Barnawár,	4
Gandhabaniyá,	9
Gurer,	2
Khatrí,	276
Márwárí,	29
Oswál,	32
Subarnabaniyá,	8
Total,	456
(iv.) Pastoral Castes.	
Goálá,	451
(v.) Castes engaged in preparing Cooked Food.	
Halwái,	31
Kándu,	24
Total,	55
(vi.) Agricultural Castes.	
Baruí,	83
Basiyá,	3
Boriá,	823
Chásá,	43
Deorí,	29
Jaiuá,	277
Kaibartta,	975
Kalitá,	3,406
Koerí,	105
Kurmí,	209
Málí, etc.,	99
Rái, etc.,	44
Total,	6,096

them into the valley. It will be sufficient to describe the Khamtís alone, who are the most numerous and important. Whatever may have been the original seat of this people, they emigrated to Assam, within the last hundred years, from the country known to us as Bar-khamtí, near the sources of the Nawadi river, which was visited by Wilcox in 1826; and, according to their own annals, they had occupied that country for many centuries. Captain Wilcox found them a divided people. Two great clans had been at feud for fifty years, and it was partly owing to these dissensions that horde after horde continued to flow into Assam.

Early Settlement.—'Their first settlements in the valley were made, by permission of the Assam Rájás, on the river called the Tengá-páni; but during the civil wars in Rájá Gaurínáth Sinh's time (A.D. 1780 to 1790), they pushed on to Sadiyá, ousted the Assam Governor of the Province, called the Sadiyá Khoa Gosáin, and gave that title to their leader; and the people of the country acquiescing in the arrangement, the Assam Government was too weak to disturb it. The Khamtí chief was acknowledged by the Assam Rájá, and subsequently by the British Government, as Sadiyá Khoá Gosáin. But in A.D. 1839, the Khamtís rebelled against the British, and, having attacked and partially destroyed the military station of Sadiyá, they cut off and killed the Commandant and Political Agent, Major White, and a detachment of sepoys. They were afterwards defeated with great slaughter and expelled from Sadiyá. For some years they lived a hunted, scattered life on the frontier; but were eventually allowed to return and settle down somewhere in the vicinage of their old villages.

Religion.—'The Khamtís are very far in advance of all the north-eastern frontier tribes in knowledge, arts, and civilisation. They are Buddhists, and have regular establishments of priests well versed in the recondite mysteries of their religion, and a large proportion of the laity can read and write in their own language.

Houses.—'The houses occupied by the leading Khamtís in Assam are precisely similar to those that Wilcox saw in Bar-Khamtí. For the residence of a Chief and his family, two large houses are built framed of strong timber with raised floors and thatched roofs, contiguous to each other, a trough of wood being fixed under the junction of the two roofs to carry off the water. As each roof covers a breadth of 18 to 20 feet, and is 80 or 100 feet in length, great space for the family and retainers is thus obtained. The

interior is divided into chambers, private and for reception, and the whole terminates in a railed open balcony, a prolongation of the raised floor beyond the eaves affording a convenient airy place for the family to sit and work or lounge in. The roof of the houses comes down so low that externally there is no appearance of wall. The people of the common order have similar houses, but single instead of double. The temple and priests' quarters are also of timber and thatched, but the temples are elaborately carved, and great neatness and taste are evinced in the arrangement of the internal fittings. The priests have shaven heads and amber-coloured garments and rosaries. The office is not hereditary; any person may enter upon it after the necessary novitiate and instruction in the *bapuchang*, as the priests' quarters are called; but they must, so long as they wear the sacerdotal habit, renounce the world and devote themselves to a life of celibacy. Every morning the priests move quickly through the villages preceded by a boy with a little bell, each holding a lacquered box in which he receives the offerings of the people, generally presented by the women, who stand waiting at the door with a portion of their ready-cooked food.

Arts, etc.—'The priests in their hours of relaxation amuse themselves by carving in wood, bone, or ivory, at which they are very expert. In making ivory handles of weapons they evince great skill, taste, and fecundity of invention, carving in high relief, twisted snakes, dragons, and other monsters, with a creditable unity and gracefulness of design. It is customary for the Chiefs also to employ themselves in useful and ornamental arts. They work in gold, silver, and iron, forge their own weapons, and make their wives' jewellery. They also manufacture embossed shields of buffalo or rhinoceros hide, gilding and lacquering them with skill and taste. The women are skilled in embroidery; they make elaborately-worked bags for their husbands and for sale, embroidered bands for the hair, and other pretty things, and are not the less capable of bearing a very severe share of the out-door farm work.

Features, Origin, etc.—'The Khamtís are not a handsome race. They are of rather darker complexion than other Shans, and of coarser features; the Mongolian peculiarities being more strongly developed in them than in their reputed brethren. It may be on this account that Klaproth supposed them to be of Tartar origin; but, as observed by Wilcox, if it be so, the period of their migration to the Shan provinces must be very remote, since all

traces of their original language have been lost. He (Captain Wilcox) nevertheless found them in Bar-Khamtí as an isolated people, a very extensive district inhabited by Singpho tribes intervening between them and the nearest place where the Shan language is spoken. Moreover, the country they occupied was not peopled solely by Khamtís, but also by Muluks, Khalongs, Kumongs, and others, cognates of the Singpho; and the mass of the labouring population were Khapoks, whose dialect is closely allied to the Singpho. These lower tribes were apparently the remains of the earlier population who had been subjugated by the Khamtís. After settling in Assam, the Khamtí Chiefs frequently took to themselves Assamese wives, and in some families the effect of this mingling is very marked in softening and improving the features of the later generations.

New Settlement.—'In 1850 a large colony of fresh settlers from Bar-Khamtí—between three and four hundred individuals—under a Chief, a scion of one of their best families, migrated to Assam in a body. He was a young man of remarkably good address, and unusually fair and good-looking. He had two wives, one a pure Khamtí, the other half Assamese, both good-looking girls. They settled a few miles above the old outpost of Sáikwá on the left bank of the Brahmaputra not far from the Noá Dihing; and when I first visited them about six months after their arrival, I was surprised to see how rapidly and admirably they had after their own fashion established themselves. The Chief's first wife had frequently visited me at Dibrugarh, and transacted business with me on behalf of her husband and his people, for which she showed great aptitude. As I entered the village I saw her at the head of the women returning from their farm labour; each woman bore an axe and a fagot of wood, but that borne by the Chief's wife was a tiny little ornamented implement, and her fagot a miniature bundle of little sticks neatly cut and tied together, evidently emblematic rather than useful. She received me smilingly, and leading the way to her house, did the honours with grace and dignity. I was lodged in a part of the newly-raised priests' quarters, and in the evening was entertained by a very creditable display of fireworks and fire balloons, all of their own making.

Religious Festivals.—'The Khamtís have two great religious festivals in the year, one to celebrate the birth, the other to mourn the death of Gautama. At these ceremonies, boys dressed up as

girls go through posture dances, for which, I believe, Burmese women are celebrated, and at the anniversary of the saint's death the postures are supposed to be expressive of frantic grief; but as a more distinct commemoration of the birth, a lively representation of an accouchement is acted. One of the boy-girls is put to bed and waited on by the others. Presently something like infantine cries are heard, and from beneath the dress of the invalid, a young puppy is produced squeaking, and carried away and bathed, and treated as a new-born babe.

Treatment of Wives.—'It will be seen by what I have stated above, that the Khamtís are not restricted to one wife. I do not recollect, however, having met with more than two to one husband; and though the second wife may be the favourite companion of her lord, the supremacy of the first wife is always maintained. The Shan tribes have no idea of *pardha*, *i.e.* secluding their females; they all go to market and pay visits in a very independent manner, and the Khamtí women have not suffered in character from the freedom allowed to them. The ladies of the Aham families in Assam are equally unrestricted. Indeed, till the occupation of the country by aliens of our introduction, the seclusion of even well-born Hindu maidens was not enforced; and to the present day, I believe, the ladies of the ex-royal family are in the habit of visiting the officials when they have an opportunity of doing so.

Costume.—'The dress of the Khamtí is simple and neat; the men commonly wear tight-fitting jackets of cotton cloth, dyed blue, with a white muslin turban so twisted as to leave exposed the top-knot into which their long hair is twisted, projecting somewhat over the forehead. The nether garment is of coloured cotton of a chequered pattern, or of silk, more or less ample, according to the rank of the wearer. The upper classes wear the Burmese *patso*, a piece of parti-coloured silk.

Weapons.—'They are seldom seen without the useful weapon the *dáo*, hanging in its sheath, plain or ornamented, according to the condition of the wearer, by a sling made of split rattan. It is worn somewhat in front, so that the hilt is readily grasped in the right hand; this, and the defensive round shield of buffalo hide, are sufficient for a Khamtí to take the field with, but many of them now carry muskets or fowling-pieces. When they rebelled in 1839, their combinations for attack were well planned, but they lacked the courage to carry them out. They are, however, wonderfully

useful auxiliaries in mountain warfare, capable of enduring great fatigue, of subsisting on any kind of food, and full of resources. They will start on an expedition, each man carrying his own provisions for ten days and all necessaries. These generally include a small cooking vessel; but a Khamtí can cook his rice in a fresh-cut joint of a bamboo. If it be a dash at a particular point, and they are to return by the same road, they lighten their burden by making a *câche* of food for one day at each halting-place. If they come to an unfordable river, they construct rafts in a very short space of time, solely of bamboo. They will navigate rock-broken rivers on these rafts, skilfully shooting the rapids, and often thus pleasantly breaking a journey.

Women's Costume.—'The costume of the women is like that of the men, plain but neat. They wear the hair drawn up from the back and sides in one massive roll, which rises four or five inches, so much in front as to form a continuation of the frontal bone. This gives an appearance of height to figures that require an artificial addition. The roll is encircled by an embroidered band, the fringed and tasselled ends of which hang down behind; the lower garment, generally of dark-coloured cotton cloth, is folded over the breasts under the arms, and reaches to the feet. This style of wearing the principal garment, common to the Shans and Manipurís, appears to have been introduced into Assam by the former, as the Assamese women of the lower classes have all adopted it; but the Khamtí women wear in addition a coloured silk scarf round the waist, and a long-sleeved jacket. The chief ornaments are cylindrically-shaped pieces of bright amber inserted in the lobes of the ears, and coral and other bead necklaces.

Burial-grounds.—'The burial-ground of the Khamtís is generally a tidily-kept spot apart from the village. The graves are surmounted by conically-shaped tumuli, which, when first constructed (to the best of my recollection), diminish from the base to the apex in a series of steps; the earth being kept in position by bamboo matting round each step. The Ahams, notwithstanding their conversion to the Hindu faith, retained this method of sepulture to a recent date. The tumuli constructed over the graves of the Aham sovereigns are very extensive; and when opened, the remains of the dead have been found in coffins of massive timber with gold and silver ornaments, and outside the coffin various utensils, arms, and implements of agriculture.'

A former favourite occupation of the Khamtí Chiefs is working in metals, thus described at page 371 of Robinson's *Account of Assam*:—'It is a singular custom amongst the Khamtís, that the principal amusement of their Chiefs is working in metals; in which practice renders them infinitely more skilful than the lower classes, who perhaps cannot spare much time from their labours in the fields. They readily employ themselves in fashioning earrings for the purpose of barter, the workmanship giving a double value to the silver. A couple of hammers and a few punches are all the tools requisite, and these they carry with them in their travelling bag. The silver is melted and poured into the hollow of a bit of bamboo; when, while repeatedly heating it, it is beaten with great patience and perseverance into plates almost as thin as paper. By a proper management of the hammer, they make it spread in the required direction till long enough to bend into a cylinder; the edges are then cut even with a pair of scissors, and the parts to be soldered are notched in a castellated form, the alternate projections inserted, and a little borax with a very thin bit of plate laid over the joint, which the application of a little heat readily unites; a curve is then given to the sides of the cylinder, when the top only is required to finish it. The top is, of course, a circle, and when beat thin enough, it is laid on a bed of lac softened by heat, and with blunt punches an embossed pattern is then given; both the silver and lac being repeatedly heated to prevent the latter from becoming brittle, and to soften the former sufficiently to cause it to assume readily the indentations of the punch. In this way, with the aid of sharper punches and some of small size, very pretty patterns are often given. The ordinary silver pipes of the Khamtis are of very neat workmanship.'

THE PHAKIALS are also T'hay immigrants; their original habitat being the valley of Hukong, where they are called Phákeh. With the exception of a few particulars, they answer in all respects to the description given of the Khamtís.

THE MULUKS, who dwell in the Hankhátí *mauzá* south of Sadiyá, are a tribe subordinate to the Khamtís. In former times they are said to have been an independent people, inhabiting the plains of Hupong on the Dihing river, south of the Phungan Pass. They assert that they were attacked, plundered, and dispersed by the Singphos; when one-half of their number were carried off as slaves by the marauders, while the other half fled towards the Irawádí, and placed themselves under the protection of the Khamtís.

Their dress is similar to that worn by the Khamtís, except that it is of ruder fashion, and of inferior texture. There is another tribe about Sadiyá known as the Khanjangs; but we are ignorant in what respect they are distinguished from the Muluks. The Khanijan, it appears, were made acquainted with the attack of the Khamtís on the sepoy lines at Sadiyá, and unwilling to unite in their aggressions, the whole tribe withdrew from their villages during that eventful night. The Muluks also on that occasion showed their fidelity to the British Government, and their Chief, on refusing to join the Khamtís, was barbarously murdered.

THE SINGPHOS.—'The Singphos, like the Khamtís, have settled in Assam within the memory of man. They are said to have first made their appearance in the valley during the rebellion of the Matak or Moámáriá sect against the Rájá Gaurináth Sinh, about A.D. 1793.

Early Settlements.—'Their first settlements were on the Tengápání river, east of Sadiyá, and on the Burí Dihing river in the tract called Námrúp. They not only met with no opposition from the scattered and harassed Assamese population of that tract, but were well received as an element of strength to assist the inhabitants in holding their own. By degrees the Singphos formed large villages under their chiefs, the Daphá, the Bishá, the Latorá, and other *gáms* (the head of a family is so called, the second branch assuming the affix *la* and the third *thu* or *du*), and not only maintained themselves in a state almost independent of the Assam Government, but absorbed into their own communities the few Assamese left in that part of the country. The Singphos are of the race called by the Burmese Ka-Khyen or Kaku, whose original Settlements were on the great eastern branches of the Irawádí river; they are there in contact with the Kunungs, with whom they are closely allied in language and origin. They extended east to the confines of Yunan and west to the valley of the Kyendwyen; but it was only on spreading into the valley of Assam that they assumed the name of Singphó, which in their own language means "man." When Upper Assam came under the rule of the British Government, it was not till after several engagements with our troops, that the Singpho settlements were brought into some sort of subjection. It was then found that their villages contained great numbers of Assamese slaves, who, whenever they got the opportunity, left their masters no more to return; and the action of the authorities in refusing to restore them,

and giving them every possible facility of escaping, was a constant grievance to the Singphos, a wound to their pride which more than once rankled into open insurrection. No fewer than 5000 slaves are reported to have been released by one officer, the late Captain Neufville.

Villages.—'The Singphos, on the frontiers of Assam, occupy large villages, often in somewhat unassailable positions, consisting of sixty or more large houses, each from eighty to one hundred feet long and about twenty in breadth, with raised floors throughout and open balcony at one end, where the ladies of the family sit, and spin, weave, and embroider. The house is divided into different apartments on both sides of a long passage, open from end to end. There are generally several hearths round which the family sleep, and over the fireplace are large bamboo racks hanging from the roof, on which are placed meat or fish requiring to be smoked.

Appearance; Dress.—'They are generally a fine athletic race, above the ordinary standard in height, and capable of enduring great fatigue; but their energies are greatly impaired by the use of opium and spirits, in which they freely indulge. The men tie the hair in a large knot on the crown of the head, and wear a jacket of coloured cotton and a chequered under-garment of the same material or of silk, or the Burmese *patso*. The respectable Chiefs assume the Shan or Burmese style of dress, and, occasionally, short smart jackets of China velvet, with gilt or amber buttons. They also wrap themselves in plaids of thick cotton, much in the fashion of Scotch Highlanders. The features are of the Mongolian type,—very oblique eyes and eyebrows, mouth wide, cheek-bones high, and heavy square jawbones. Their complexion, never ruddy, varies from a tawny yellow or olive to a dark brown. Hard labour tells on the personal appearance of the females, rendering them coarse in feature and awkward in gait, but in the families of the Chiefs light complexions and pleasing features sometimes are seen. The dress of the women consists of one piece of coloured cotton cloth, often in large, broad, horizontal bands of red and blue fastened round the waist, a jacket, and a scarf. The married women wear their hair, which is abundant, in a large broad knot on the crown of the head, fastened with silver bodkins with chains and tassels. Maidens wear their hair gathered in a roll resting on the back of the neck and similarly secured. They are fond of a particularly enamelled bead called *deo-mani*, and all wear as ornaments bright pieces of amber

inserted in holes in the lobe of the ear. The men tattoo their limbs slightly, and all married women are tattooed on both legs from the ankle to the knee in broad parallel bands.

Arms; Warfare.—'The national weapons of this tribe are the heavy short sword called *dáo* or *dhá*, so well known in Assam, admirably adapted for close quarters in war, and for clearing jungle and preparing the ground in peace,—the frontier tribes can dispense with the trouble of converting their swords into ploughshares, they use them for both purposes as they are:—a spear with a short staff used for thrusting, and a strong crossbow with bamboo arrows; but they affect the use of the musket whenever they can get one, and are sometimes seen with Chinese matchlocks. They use shields of buffalo hide, four feet long, and helmets, sometimes of that material, sometimes of thick-plaited rattan work, varnished black, decorated with boars' tusks, etc. In warfare their attacks are confined to night surprises, which are speedily abandoned if they meet with steady opposition. They are skilled in fortifying naturally difficult positions, using freely the *paṇji*, a bamboo stake of different lengths, sharpened at both ends and stuck in the ground, with which the sides of the hills and all approaches to their position are rendered difficult and dangerous. If they use muskets on these occasions, the weapons are generally fixed in loopholes of breastworks, ready loaded, and the trigger is pulled when the enemy reaches the point of the road (previously ascertained) covered by them. If they fail by such means to beat off the attacks at once, they abandon the position for another behind it. In travelling, the Singphos carry a haversack, of very neat appearance, cleverly adapted to the head and shoulders. It is made of very finely plaited fibre, on a frame of wood covered with the skin of the large grey monkey. They are also provided with handsome bags, woven and embroidered by their wives, in which they carry their pipes and tobacco, opium, etc.'

For several generations, the Singphos were the terror of the inhabitants of the Assam valley, and were in the habit of making constant irruptions into the plains in conjunction with the Moámáriás, by whom they appear to have been first called into the Province. They sometimes proceeded as far as the capital itself, plundering the temples, laying waste the country, and carrying off the people into slavery; and these repeated raids have won for them the lowlands they now occupy. The inroads were put a stop to when the British troops took possession of Assam; but for some time

afterwards this wild people once or twice attempted to revert to their old habits. To give an idea of the extent to which their depredations were carried on, it may be mentioned that Captain Neufville, soon after the British occupation of the country, received from the Singphos alone, upwards of five thousand Assamese captive slaves; and in 1837 it was estimated that there were a hundred thousand Assamese and Manipuris still in slavery among these people in Burmah. One of their latest inroads is thus chronicled in M'Cosh's *Topography of Assam* (pp. 150 and 151, ed. 1837):—'About five years ago, a body of them amounting to about three thousand men, armed with spears, swords, and a few muskets and gingals, under a Chief called Wakum Kunji, made an advance against the station of Sadiyá, with the confident intention of carrying away in chains every sepoy present, and of driving the British out of the country. This was a plot of three years' concocting; large stores of grain were accumulated in convenient depôts, and shackles for ten thousand prisoners were all in readiness; but the whole force was shamefully repulsed by the then Political Agent, Captain Neufville, at the head of a handful of men of the Assam infantry, and a few armed Khamtí and Moámáriá militia, and driven in consternation into their hills.' Even after this the peace of the neighbourhood was disturbed by deadly feuds among the tribes; the principal quarrels arising from a dispute between the Bishá *gám* (or Chief) on the one side, and the Daphá *gám* on the other. This dispute was the cause of dividing almost all the Singphos on the frontier, and even those tribes bordering on China are said to have been involved in the hostilities to which it gave rise. They have now, however, entirely abandoned their old habits of lawlessness and rapine, and have turned their attention to agriculture, which forms their chief means of subsistence.

Arts, etc—'The Singphos understand the smelting of iron; and their blacksmiths, with no implements but a lump of stone for an anvil and a rude hammer, forge weapons, especially *dáos*, which are highly prized all over the frontier for their temper and durability. The Singphos manufacture their own wearing apparel. The thread is dyed previous to being woven, and thus are produced the checks and coloured garments of which they are so fond. They use as dyes a kind of indigo called *rúm seing lung*, or *asso khat*, and the bright yellow root of a creeper called *khai khiew*. The Singphos repudiate all affinity with the Shans, and are not considered by

ethnologists to be connected with them except very remotely. Their language is entirely different, approximating more to the Karan, Manipurí, Burmese, Kukí, Nágá, and Abor dialects; and their religion is a rude paganism, whilst the Shans are most of them Buddhists.

Deities.—'The Singphos have a confused notion of a Supreme Being; but they propitiate only malignant spirits, called Nhats, of which there are three,—the Mu Nhat or spirit above, the Ga Nhat or spirit below, and the household Nhat or penate. They sacrifice fowls, pigs, and dogs to the Nhats; and when about to proceed on important expeditions, a buffalo is offered, and acceptance of the flesh of the animal, when cut up and distributed amongst the friends of the Chief, is considered as a pledge that binds them to his service for this particular occasion. There is no regular priesthood amongst the Singphos, but they pay great deference to the *pungyes* or priests of the Buddhist Shans. Some of them are, however, supposed to possess powers of divination, and Colonel Hannay mentions having witnessed the process. The diviner was seated by himself at some distance from the crowd, and had beside him a small fire and a bundle of common *nal* grass, which grows to a large size in swamps. Taking a piece of *nal* containing several joints, he held it over the flame until by the heat one of the joints burst with a sharp report; the fracture on each side threw out a number of minute hair-like fibres which were carefully examined and put aside. Another piece was then put in the fire and similarly treated. This continued for at least an hour, when the result was disclosed, namely, that a certain Chief, whose arrival was awaited, would make his appearance in three or four days; and so it happened.

Marriages, etc.—'Polygamy prevails amongst the Singphos, and Chiefs especially rejoice in a plurality of wives. The girl is bought with a price, and a feast completes the ceremony. As a maiden she is allowed considerable liberty. I have been informed that the girls of some villages occupy a house appropriated to their use, in which, under charge of an old woman, they receive visits from young men; but I have never seen such an institution, and if it exists it

tion, after which it is placed in a coffin and brought back to the house, where it remains in state, decked out with all the insignia of rank used during life. The body of the *gám* of Gakhind was thus found by Captain Neufville in a Singpho stockade. If deceased met his death by violence, they sacrifice a buffalo, the head of which is fastened as a memorial in the centre of a cross of wood of the St. Andrew's shape. This ceremony is omitted if the deceased dies a natural death. The gods took him at their own good time, and do not need propitiation. When finally committed to the earth, a mound sometimes of considerable dimensions is raised to mark the spot. This custom they appear to have taken from their neighbours the Khamtís.

Tradition of Origin.—'According to Bisa, one of the most influential and intelligent of the Singpho *gáms* that settled in Assam, the Singphos believe "they were originally created and established on a plateau called Májai-Singra-Bhum, situated at a distance of two months' journey from Sadiyá, washed by a river flowing in a southerly direction to the Irawádí. During their sojourn there they were immortal, and held celestial intercourse with the planets and all heavenly intelligences, following the pure worship of one Supreme Being." Why they left this Eden is not stated in connection with this tradition; but they have another, in which the fall is assigned to an act of disobedience on their part in bathing in interdicted water. On descending to the plains they became mortal; and, having imbrued their hands in the blood of men and animals in self-defence and for subsistence, they soon adopted the idolatries and superstitions of the nations around them.

Right of Property.—'In succession to patrimonial property, the Singphos have a peculiar custom. The eldest takes the landed estate with the titles, the youngest the personalities; the intermediate brethren, when any exist, are excluded from all participation, and remain in attendance on the Chief or head of the family as during the lifetime of their father.

THE DOANNIYAS.—'From the intercourse of the Singphos with their Assamese female slaves, a mongrel race has sprung up, well known in Upper Assam under the denomination of Doanniyás. They have been found very useful auxiliaries in frontier wars, from their knowledge of the Singpho language and tactics, and from their fidelity to the Government that relieved them from the Singpho yoke.

THE MISHMIS.—'Míshmí Settlements have been found by Wilcox

as far south as the Nemlang river, an affluent of the Irawádí; their colonies sweep round to the east of the great mountain called the Dapha Bhum, and then up the valley of the Brahmaputra Proper to the confines of Thibet. They extend west to the Digáru river (96° to 97° 30′ east longitude, 27° 40′ to 28° 40′ north latitude). The Mishmís, situated to the west of the Du river, an affluent of the Brahmaputra above the Brahmakund, trade with the British possessions, and are in the habit of constant intercourse with us; the tribes to the north-east of that river trade only with Thibet. The people that we have intercourse with are quiet and inoffensive, but very keen traders. Those beyond have shown themselves at all times hostile to the visits of British officers. Wilcox was permitted to enter their country, and to proceed as far as the village of a Chief, called Jingsha, situated at the point where the Brahmaputra in its hill course, after flowing nearly due south from Thibet, suddenly changes its direction and continues its course in a western direction, but from that point he was forced to return.

Mr. Krick's Visits.—'Captain Wilcox's expedition was in the year 1827. In 1836, the friendly villages as far as the Dilli were visited by Dr. Griffiths. Lieutenant, now Colonel, E. A. Rowlatt, in 1845 penetrated to the Du, and up that river in a northerly direction to the village of Tuppang, where he met some Lamas, as all Thibetans in this locality are called. In 1851, the French missionary, Monsieur Krick, accompanied by a Khamtí Chief from the neighbourhood of Sadiyá, the well-known Chokeng Gosáin, started on his mission to Thibet. After passing through the friendly villages, he appears to have been so guided as to avoid the hostile clans, including that of the formidable Jingsha; but in passing near the Chief's residence, a young girl significantly pointed out to him the spot where two pilgrims from India had not long before been massacred, and intimated that a like fate awaited him if he were caught. However, he reached in safety the Thibetan village of Oualong, where he was well received. Proceeding onward from that village, he found himself in a country presenting a strong contrast to the rugged, grand, but uncultivated tracts he had recently been struggling through. The valley of the Brahmaputra expanded, presenting a succession of well-cultivated fields. The inhabitants, their houses, and the general appearance of the country assumed a more cheerful aspect. Pine forests covered the hills, most luxuriant on their crests. The alluvial soil below, watered by numerous small streams, is described

as producing groves of bamboos, orange trees, citron, peach trees, and laurel. Two marches through such scenery brought him to Sommeu. This village is composed of about a dozen houses irregularly grouped on a hill in the midst of evergreen trees, half a mile from the bank of the Brahmaputra. As far as the eye could see, the view up the valley gave a succession of cultivated fields, herds of oxen, horses, asses, and mules; and three miles to the north, Rima Castle, the residence of a Governor was discovered. Unfortunately, Monsieur Krick's resources were exhausted in making his way through the Míshmí country; and finding the people, when the novelty was over, disinclined to support him gratuitously, he was under the necessity of returning. On his way back he stopped at Jingsha's village and was very roughly received; but having medically treated a sick member of the family, who fortunately for the Abbé recovered, he was allowed to depart in peace and pursue his journey to the plains unmolested, and he reached the frontier post of Saikwah on the 28th March 1852. In 1854, the Rev. Monsieur Krick, with a colleague, the Rev. Monsieur Burri, escorted by the friendly Míshmí Chief Krosha, again proceeded to Thibet, and by a different route marched in safety to the Thibetan villages he had visited in 1852; but unfortunately in his journey across the mountains he gave dire offence to an independent Míshmí Chief, called Kaisá, refusing to submit to his extortionate demands, and making a circuit to avoid passing through his territory. The incensed savage armed, followed the party to Sommeu, and, in utter disregard of the authorities at Rima, attacked and murdered the two priests, carried off all their property as plunder, and their servant Singpho as a slave.

Lieutenant Eden's Expedition.—'The next expedition to the Míshmí hills was despatched by the Marquis Dalhousie to avenge their fate. In 1855, Lieutenant Frederick Grey Eden, at the head of a small party of picked men of the 1st Assam Light Infantry, a band of carefully selected Khamtís, and a few hillmen as carriers, after a series of forced marches, suddenly crossed the Du, surprised Kaisá's stronghold on the other side, captured that Chief and many members of his family and followers, recovered the greater portion of the plundered property, and released the servant Singpho.

Villages.—'The Míshmí villages to the south of the Brahmaputra are scattered and mixed up with Khamtí and Singpho Settlements. The north bank, as far as the Digáru river, and both banks of the river from Jingsha's country to the Thibetan frontier, the Míshmís

have all to themselves. A more rugged, a more difficult, but a more beautiful country it would be difficult to find; and the exertion necessary to travel in it is powerfully illustrated in the fine development of calves and muscles of the thighs, by which the Mishmí lads and lasses are invariably distinguished. Steady nerves are as necessary as strong limbs, or unhappy is the traveller who has to cross a swollen torrent roaring hundreds of feet beneath him by a Mishmí suspension bridge, thus described by Monsieur Krick:—"The point selected for the construction of these aërial bridges is where the river is most narrowly confined by rocks; across this a rope made of three or four rattans is flung, the extremity fastened to rocks or trees, and the rope tightened as much as possible. On this chain or rope, a moveable ring of the same material is bound. The person who has to cross places his body in the ring, and, if necessary, his head in a small loop formed for the purpose; and then, with his face turned upwards, he allows the ring to move. It slides down rapidly to the middle, and the remaining portion of the distance the passenger accomplishes by grasping the suspender and working his way up with hands and feet."

Settlements.—'The Mishmí settlements consist of few houses, sometimes of only one; but each house is capable of holding all the members of a family, besides numerous slaves and retainers. Dr. Griffiths describes the house of Gallom Gám, one of the Chiefs he visited, as of great length (Wilcox gives the dimensions at 130 feet by 11), built of bamboos raised high from the ground, divided into twelve compartments, and containing one hundred men, women, and children. The house of Krosha, another Chief, is described as considerably larger, and divided into twenty compartments. On the right hand side of the passage were ranged the skulls of the cattle the Chief had killed, including *mithuns* (Bos frontalis), deer, and pigs. On the other side were the domestic utensils. It is considered shabby for a Chief to retain in his show-room the skulls of animals killed by his predecessors. Each compartment contains a fireplace, over which hangs a tray for the meat that it is desired to smoke. This one manor-house is the headquarters of the settlement. The storehouses for grain are at some distance and out of sight.

Sources of Wealth.—'The Mishmís are constantly on the move in their trading expeditions, and attend less to cultivation than their neighbours, but they are rich in flocks and herds. They purchase

cattle every year in Assam, and have, besides, large herds of the fine hill ox, the *mithun*, which they call *cha*. The possession of these animals is, next to the number of their wives, the chief indication of their wealth. They are not used for agricultural purposes or for their milk, but on great occasions one is slaughtered and eaten, and they are given in exchange for brides. They are allowed to remain almost in a wild state, roving through the forests as they please, but they are fed with salt by their master, and when he calls they know his voice and respond. The chief sources of wealth to the Míshmís are the poisonous root Aconitum ferox, which grows in their hills at high elevations, the valuable medicinal plant, Coptis teeta or *míshmí titá*, and the musk bags of the musk deer, also a native of these hills in the higher ranges. With these, and a few articles of hardware and woollen goods obtained from Thibet, they carry on extensive trade with the people of Assam and the neighbouring hill tribes. Everything that a Míshmí trader carries about him, to his last garment, is purchasable.

Marriage.—'The Míshmís are extensive polygamists. Each man may have as many wives as he can afford to purchase, the price ranging from a pig to as high as twenty oxen. One Chief, well known in Upper Assam, Matchisong, made his appearance in the plains almost every year with a new, young, and generally pretty wife. On his death, all of those who survived him became the property of his heir, with the exception of the mother of the heir—should she be amongst them—who would go to the next of kin amongst the males. This custom obtains also among the Subansirí Abors. When a woman's confinement is near at hand, a small shed is erected for her in the jungle near the house, and there she must remain till delivered, and till the days of her purification—ten days for a boy, and eight for a girl—are completed.

Religion.—'The religion of the Míshmís is confined to the propitiation of demons, whenever illness or misfortune visits them. On these occasions the sprig of a plant is placed at the door, to intimate to strangers that the house is for the time under *tabu*. They appear to have no notion of a supreme and benevolent Deity. They worship Mujidagrah, as the god of destruction; Damipaon, as the god of the chase and of knowledge; and Tabla, as the god of wealth and disease; and a great many others without name. It appears, both from Lieutenant Rowlatt and the Abbé Krick's notes, that the Míshmís have priests, but they are few in number, and have to be

brought from a distance when required. Monsieur Krick describes one whom he saw at a funeral ceremony.

Burial.—'This ceremony took place over the remains of the wife of a Chief, who had been dead and buried three months. The tomb was near the house, covered with a roof, under which were suspended the deceased's clothes and her drinking-cup. For several days previous to the arrival of the priest, an attendant was employed singing a mournful devotional chant to the accompaniment of a small bell. There was also a preliminary sacrifice of a red cock and hen, the blood of which was received in a vessel containing some other fluid, and the mixture carefully examined, as it is supposed to indicate if the result will be fortunate or otherwise. At last the priest arrived, dressed like an ordinary Chief, except that he wore a rosary of shells, and, attached to the front of his head-dress, two appendages like horns. For two days, at intervals, the priest and his son employed themselves in singing chants, marking the time by waving a fan and ringing a bell; on the third day he put off his chief's Thibetan robe, and assumed what may be regarded as his pontifical dress—a tight-fitting coat of coloured cotton, a small apron, and a deer skin as a mantle; from his right shoulder descended a fringe of long goat's hair dyed bright red, and over his left shoulder he wore a broad belt embossed with four rows of tiger's teeth, and having attached to it fourteen small bells. On his head he placed a bandeau ornamented with shells, and, round the knot of hair at the top of his head, a moveable plume, which turned like a weathercock. This change of attire was followed by a wild demoniacal dance, but whether a *pas seul* by the priest, or one in which the people generally joined, we are not informed. The object was, however, to make as much noise as possible, to frighten the devils. After this, all lights were extinguished, and the party remained in darkness, till a man suspended from the roof obtained a fresh light from a flint. He was to be careful not to touch the ground as he produced it, as the light thus obtained was supposed to be fresh from heaven. When the funeral is of a person of note, animals are slain, and the skulls arranged round the tomb; and under the shed built over the grave, raw and cooked flesh with grain and spirits are placed (the share of the dead), and all the arms, clothes, and implements he was in the habit of using when living. The poor, it is said, burn the dead without much ceremony, or throw the bodies into the river.

Costume.—'The dress of a Mishmí is, first, a strip of cloth bound round the loins and passing between the legs and fastened in front; a coat without sleeves, like a herald's tabard, reaching from the neck to the knee,—this is made of one piece of blue and red or brown-striped cloth doubled in the middle, the two sides sown together like a sack, leaving space for the arms, and with a slit in the middle, formed in the weaving, for the passage of the head; two pouches, covered with fur, attached to leather shoulder-belts, with large brass plates before and behind, like cymbals; a napsack, ingeniously contrived to fit the back, covered with the long black fibres of the great sago palm of these hills, and further decorated with the tail of a Thibetan cow; a long, straight Thibetan sword, several knives and daggers, and a very neat, light spear, head of well-tempered, finely wrought iron, attached to a long, thin, polished shaft; the head-dress is sometimes a fur cap, sometimes a wicker helmet. The women wear a coloured cloth fastened loosely round the waist, which reaches to the knees, and a very scanty bodice, which supports without entirely covering the breasts. They wear a profusion of beads, not only of common glass, but of cornelian, agate, and sometimes of porcelain. On their heads they wear a bandeau of a very thin silver plate, broad over the forehead and tapering to about half an inch in breadth over the ears, thence continued round the back of the head by a chain of small shells. Both men and women wear the hair long, turned up all round, and gathered in a knot on the brow secured by a bodkin. They are thus distinguished from their neighbours, the Chalikátás or crop-haired Mishmís. Small girls go naked about the villages, but wear a little billet of wood suspended from a string round the loins, which hangs in front and serves as a sort of covering, especially when they are seated in their favourite position in the porch on the edge of the raised floor of the house; they look as if they were ticketed for sale. The Mishmí men and women are inveterate smokers; they commence at the earliest possible age, and when they are not sleeping or eating, they are certain to be smoking; they use brass pipes, often of Chinese manufacture.

Physical Appearance.—'The Mishmís are a short, sturdy race, of fair complexion for Asiatics, well-knit figures, and active as monkeys. They vary much in feature, generally exhibiting a rather softened phase of the Mongolian type, but sometimes with regular, almost Aryan features, the nose higher and nostrils longer than is usually

seen in the Indo-Chinese races. They have themselves a legend to account for this; I forget the particulars, but I know it connects them in some way with Hindu pilgrims to the Brahmakund. The Míshmís I am describing are divided into many clans; those best known in the plains are the Táin; the Maro are to the south of the Brahmaputra. The most eastern that we know are the Misha; perhaps they are connected with the Maintze, the aborigines of Yunan and other provinces of China.

THE CHALIKATA (CROP-HAIRED) MISHMIS. — *Geographical Position.*—'The hill country bordering on Assam, between the Digáru and Dibong, and on both banks of the hill course of the latter river, is occupied by a tribe nearly allied to the people last described as Míshmís, called Chalikátá Míshmís by the Assamese, in consequence of their habit of cropping the front hair on the forehead. Their country lies to the north of Sadiyá, and their villages extend across the sub-Himálayan range to the borders of Thibet. The hills being loftier, it is more rugged and difficult of access even than the country of the Táin Míshmís. So difficult, indeed, that though we have had aggravation enough, an expedition into the interior of their country has never been attempted. I have been informed by the Khamtís that one route to the plains traversed by the Chalikátás is along the cliffs of the Dibong river. The path is generally a narrow ledge winding round a precipice; but in one place there is no ledge, only holes in the face of the rock for the hands and feet. The proper name for the Chalikátá clan is, if I recollect right, Midhi. They are greatly detested and mistrusted by their neighbours, the Abars and Táin Míshmís; and they are especially dreaded by the Sadiyá population, in consequence of their prowling expeditions to kidnap women and children. They are full of deceit. They come down in innocent-looking parties of men and women to the plains, apparently groaning under the weight of baskets of merchandise imported for barter. They proceed thus till they find an unprotected village; then throwing aside their fictitious loads, they pounce on the women and children and carry them off to the hills. They thus attack villages of Táins and Digáru Míshmís, as well as Assamese villages, but they are afraid of the Abars, who are always on the alert. The Midhi have some villages situated in low hills, about 16 miles to the west of the Dibong gorge, which are accessible, and which I have visited. I much regret that I have lost my journal of this expedition, undertaken in company with Captain Comber in 1856,

as we have no published account of the Midhi, and I have nothing now but my memory to trust to. The inhabitants of the villages I visited were, in those days, in habits of intercourse with the plains, and frequented the Sáikwá market. Wilcox tells us that they opposed Captain Bedford in his attempt to ascend the Dibong river in 1826. The attempt to visit their villages had been made by that officer; but the people came down in large numbers to the river, and showed themselves so unfriendly, that Captain Bedford deemed it expedient to retire. The villages belonging to the people then so hostile are those we visited, and we found the inhabitants very friendly. I recollect being much struck with a considerate act of delicate attention on the part of the women of the first village we came to,—Anandia, I think. The march from the river to this village was a long one, and there was no source of water on the road. When we had got rather more than half way, and our people were suffering greatly from thirst, we came upon a group of girls with delicious spring water in new vessels made of the great hollow bamboo called the *káku bans*, who had come thus far to meet, welcome, and refresh us.

Houses.—'The villages contained from ten to thirty houses, each very lightly framed; they were long and narrow, about 60 feet by 12. One side was a narrow passage from end to end, the remainder was divided into small apartments, in some of which were seats, a sign of civilisation not often met with in Indian huts. The *gáms* rejoice in very sonorous names, as Alándí, Alunga. They are hereditary chiefs, and have considerable influence over their clansmen, but no power over their persons or property, and no authority to punish crime or even to take notice of it. The notions of the Midhi on this subject are truly savage. If an injury is inflicted on one of them by a member of another tribe, it is incumbent on the tribe of the injured party to avenge it; if one of his own tribe offend, it is the business of the person offended only. He has no law except that which he can take into his own hands, and between people in the same village feuds are thus perpetuated for ages.

Marriage Tie.—'I was told of some very large villages in the interior; and I have heard from released captives that there are Chiefs of great wealth in cattle and slaves. One or two of these great men occasionally visited us, but generally there was cause of quarrel between us that kept them in their hills. The number of wives a man possesses is with them, as with the Táin, an indication

of wealth, some Chiefs having as many as sixteen. Marriage ceremony there is, I believe, none; it is simply an affair of purchase, and the women thus obtained, if they can be called wives, are not much bound by the tie. The husbands do not expect them to be chaste; they take no cognisance of their temporary *liaisons* so long as they are not deprived of their services. If a man is dispossessed of one of his wives, he has a private injury to avenge, and he takes the earliest opportunity of retaliating; but he cannot see that the woman is a bit the worse for a little incontinency. The Midhi, like the Míshmís previously described, are a trading people. Large parties are continually on the move trading with Thibet. On such occasions, men send their wives if they cannot go themselves; and to any one who has seen how the men and women promiscuously bivouac at night, the exceeding complaisance of the husband will not appear wonderful.

Physical Appearance.—'The colour of the Midhi varies from dark brown to a fairness equalling that of the European brunette. Some amongst them have rich red lips and ruddy complexions; and I have seen Midhi girls that were decidedly good-looking, but their beauty is terribly marred by their peculiar method of cropping the hair. The front hair is combed down on the brow, then cut straight across from ear to ear, giving them foreheads "villanous low," and generally begrimed with dirt. The back hair is collected in a knot behind, and secured with long bodkins of bone or porcupine quills. The men wear wicker helmets that come down in front right to the eyebrows, and, unlike modern bonnets, are large enough to cover the *chignon* behind. This gives them the appearance of having very large heads (they have not got small ones) and very scowling countenances. Their features are, in fact, of a coarse Mongolian type. The faces flat and broad, the nostrils wide and round, and the eyes small and oblique; but these characteristics, though stronger in the Midhi than in the Táin Míshmí, are less marked in the former than they are in the faces of their neighbours the Abars. It has always struck me that the Midhi women are comparatively taller and finer creatures than the men. Notwithstanding the bad character that I have given them (and I would not venture to have done so on any authority but their own), they are the most ingenious of the family; they have learnt to utilise for clothing many of the fibrous plants that grow wild in their hills, as well as cotton and wool.

Arts, etc.—'They were probably the first people on this side of the Himálayas to discover the valuable properties of the Rhea nivea, and many others of the nettle tribe; with the fibre of one of these nettles they weave a cloth so strong and stiff, that, made into jackets, it is used by themselves and by the Abars as a sort of armour. They supply themselves and the Abars with clothing, and their textile fabrics of all kinds always sold well at the Sáikwá market. It was very interesting to watch the barter that took place there between these suspicious, excitable savages, and the cool, wily traders of the plains. The former took salt chiefly in exchange for the commodities they brought down, and they would not submit to its being measured or weighed out to them by any known process. Seated in front of the trader's stall, they cautiously take from a well-guarded basket one of the articles they wish to exchange. Of this they still retain a hold with their toe or their knee, as they plunge two dirty paws into the bright white salt. They make an attempt to transfer all they can grasp to their own basket, but the trader, with a sweep of his hand, knocks off half the quantity, and then there is a fiery altercation, which is generally terminated by a concession on the part of the trader of a few additional pinches. In addition to the cloths, the Chalikátás bring to market large quantities of beeswax, ginger, and chillies.

Dress.—'Their costume, with the exception of the head-dress, is very similar to that of the Táins, but the jackets worn by the women are larger and are sometimes tastefully embroidered. This garment is generally worn open, exposing an ample bust heaving under a ponderous weight of agate and glass beads. Their favourite weapons are straight Thibetan swords, daggers, bows, and cross-bows, and they are the only tribe who always carry poisoned arrows. They have neatly made oblong shields of buffalo hide, attached to which, inside, is a quiver full of finely made poisoned *panjis*; with these they invariably garnish the path by which they retreat with their prey. By an exchange of weapons warriors become sworn comrades; and if one of such a pair of comrades fall, it is the duty of the other to avenge his fate and recover his skull.

Amusements.—'For the entertainment of their guests, the people of one village that we visited got up a very characteristic dramatical entertainment. The first scene represented a peaceful villager with his children hoeing the ground, and singing and conversing with them as if utterly unconscious of danger. A villanous-looking crop-

head glides in like a snake, scarce seen in the long grass, takes note of the group, and glides away again. Presently armed savages are seen in the distance. They come gradually and stealthily on, till within a convenient distance they stop and watch their prey like so many cats; then there is a rush in, the man is supposed to be killed, and the children carried screeching away. This was followed by a dance. The *gám* dressed himself in robes similar to those worn by the Mishmí priests, described by Monsieur Krick, and danced a stately measure with a young woman also similarly robed I recollect being much struck with the imposing appearance of the dresses worn on this occasion, but I am unable to describe them accurately. The robe of the female was ampler than usual, and had a fringe of more than a foot in breadth. She bore aloft, as she moved, a small drum which gave forth its sound at every motion. The male performer had a head-dress with horns, a broad belt round his waist with an enormous brass buckle, according with the popular notion of a bandit's girdle, and across the body was worn the singular embroidered shoulder-belt with its peal of small bells. This was a religious dance used at funerals and other ceremonies.

Funerals.—'They bury their dead in the forest, away from the village. A place is cleared of jungle in which the grave is made, and the remains of the deceased and his arms and his clothes are deposited in it. They then dance over it.

Religion.—'I have met with no people so entirely devoid of religious feeling as are the Chalikátás. I had long conversations on the subject with several of the Chiefs, and they utterly rejected all notions of a future state or of immortality of any kind. The spirits they propitiated were, they declared, mortal like themselves; and though they admitted there must have been a creator, they flatly denied that the being who called into existence their hills, rocks, rivers, forests, and ancestors, could still be alive. Men die and worms eat them, is their creed; but when I suggested that their custom of placing in the grave, with the dead, weapons, food, and clothes, must have originated in some idea that the spirit would regain such things, they said it was nothing of the kind; it was done as a mark of affection to their departed relative,—a feeling that indisposed them from using what he had used, and thus benefiting by his death.

THE ABAR GROUP: THE PADAM AND OTHER ABARS.—'The next tribe in geographical order are the Abars, or, as they call them-

selves, the Pádam. It has been said that the Abars, Míshmí, and Midhi are of a common origin; but there appears to be very little, if any, affinity in their languages, and in custom, habits, religion, and notions of government, no people could be more dissimilar. Now, as the Midhi and Pádam cultivation is only separated by a small river, it is inconceivable that kindred people should for ages be thus contiguous, and yet show no trace of the common origin assigned to them. I think it will be found that the Míshmí, including the Midhi, are of nearer kin to the Maintze, the supposed aborigines of Yunan, etc., than to the tribes south and west of them; whilst the Pádam and their cognates are of nearer affinity to the Thibetans.

Geographical Position.—'Commencing with the Pádam on the banks of the Dibong river, we have, in the northern valley of the Brahmaputra, a chain of tribes occupying the whole of the hill country between Assam and Thibet (between the 95° 40′ and 92° parallels of east longitude), to the north of Lakhimpur and Darrang Districts, which all evidences, physical, psychical, and philological, prove to be one people, though they are known to us under the different names of Abars, Hill Míris, Daplás or Daphlás, and Akas. The Nágás occupy a somewhat similar area of the hill country between Assam and Burmah on the opposite side of the valley. Proceeding, as I am now taking my narrative, down the valley, the first Abar or Pádam settlement that we come to is Bomjir on the Dibong. This must have been established within the last forty years, as it was not there when Captains Bedford and Wilcox explored the river. It is a compact village of some twenty or thirty houses on a high bank overlooking a western branch of the river, strongly stockaded, and was evidently placed here as an outpost of the confederate Pádam states, to resist the encroachments and prevent the marauding expeditions of the Chalikátás. The term Abar, signifying barbarous and independent, is, by the Assamese, applied very indefinitely to all the independent hill tribes on both sides of the valley, but it is more especially the appellation of the great section we are about to treat of. The word in Assamese is opposed to *bori*, which means dependent. It has the same significati as *malwa* and *be-malwa* applied to the Gáros. The Abars on c near the Dibong river, and between that river and the Dirjmo, c e north of the station of Dibrugarh, call themselves Pádam. It ha been assumed that they are in some measure dependent on the ki ed clans occupying the

loftier ranges behind them. But I believe that the villages of the Pádam, bordering on Assam, are larger, and in all respects more flourishing than those in the interior; and I am inclined to think that they consider themselves as independent of their northern as of their southern neighbours. Sometimes great councils of the different settlements are convened, and then, if they agree, they act together as confederate states; but each community in its internal affairs is governed by its own laws, devised and administered on purely democratical principles. Membu is the largest of these neighbouring Pádam settlements, and is reported to be the most influential in the confederate councils. It was visited by Wilcox in 1825, and by the late Lieutenant Frederick Grey Eden, Doctor R. Moir, and myself in 1855; and I cannot better describe the people and the Pádam generally, than by giving extracts from the journal in which my impressions on seeing them were at the time recorded. The village is built on a range of hills rising from a small stream called the Shiku, about four miles from its confluence with the Dibong. It occupies some 20 acres of rocky, craggy ground at different elevations, averaging about 200 feet. It is sheltered by lofty peaked hills, that, as you look towards the north, embrace it on three sides. To the south, from the elevated sites, a fine view of the plains of Assam is obtained. The course of the Dibong river from the hills to its junction with the Brahmaputra, and many miles of the combined river, are discernible.

Houses.—'The houses are nearly all of the same size, about 50 feet in length by 20 in breadth, with a verandah or porch, one hearth, and no inner enclosure. They are apparently not intended for the accommodation of more than one married couple. Girls, till they are married, occupy at night the same house as their fathers and mothers; boys and young men are not permitted to do so, and when a man marries, he and his bride leave the paternal roof and set up a house for themselves. In building this, they are assisted by the community; and all the component parts having been previously collected, prepared and arranged, the house is framed, floored, thatched, and ready for their reception in four-and-twenty hours. I had an opportunity of seeing a house thus commenced, and of watching its progress. Next day it was completed and occupied by the young couple. In trimming and fitting the frame-work of timber, some art is displayed. The flooring of bamboos is four feet from the ground; the walls and the doors are of planks;

and the thatching, which comes down on all sides as low as the flooring to keep off the high winds, is of grass, or more commonly of dried leaves of the wild plantain. As we could only see a portion of the village at one view, it was difficult to estimate the number of houses; and from the inhabitants, whose notions of arithmetic are limited to the enumeration of their fingers and toes, I could get no information. From one crag I counted one hundred and fifty houses, the lower and most compact part of the town. There are probably as many more on the outskirts. All round, bamboos and jack trees are planted and carefully fenced; one of the most influential men has near his house a grove of beautiful palms surrounded by a loose stone wall.

Water Supply.—'The inhabitants are well supplied with water. There are several elevated springs; and the discharges from these are collected and carried to different parts of the villages in aqueducts or pipes of bamboos, from which a bright, pure stream continually flows. Notwithstanding these privileges, water is seldom used for ablutionary purposes. The Abars consider dirt an antidote to cold, and positively cherish it.

The Town-Hall.—'In a conspicuous part of the village is the *morang* or town-hall. This is in the same style of architecture as the private houses, but it is 200 feet in length, and has 16 or 17 fireplaces. The assemblage that met me there consisted of about 300 adult males, and an infinite number of small boys, who took up positions of observation on the rafters.

The Council.—'The head-men, elders, or *gâms*, congregated round the central fireplace. No one is [illegible]mitted to arrogate the position of Chief; but here sat Bokpá [illegible] short, stout, jolly-looking individual, who, from the influence [illegible]rcised generally in the assembly, especially when a call to [illegible] necessary, and from his manner of opening the debate, I [illegible] to consider as the chairman or president, and in charge [illegible]n relations of the state. Then came Loitem, the Nest[illegible]blic, the first of their orators, the great repository of tr[illegible]o expatiated with spirit and strong enthusiasm on t[illegible]and valour of the Pádam race. Next came Julong[illegible] a young man of stalwart frame, tall, and wel[illegible] open countenance, the most trusty friend or[illegible] the Membu notables. Then there was a [illegible]led Jáluk, who appeared to be the leade[illegible]

notables meet daily in the *morang* for the discussion of affairs of State, and are kept amply supplied with liquor all the time they are so employed at the public expense. The most important and the most trivial matters are there discussed. Apparently nothing is done without a consultation; and an order of the citizens in *morang* assembled is issued daily, regulating the day's work. The result is rapidly promulgated by the shrill voices of boys who run through the village giving out the order in a clear monotone, like a street cry. I heard it thus proclaimed that in honour of our arrival the next day was to be a holiday, and that the women and children might all go and see the queer-looking strangers.

Criminal Code.—'I found that no presents were openly received by the *gáms* or notables for themselves. Everything given on public grounds is lodged in the common treasury for the benefit of the whole body corporate. Belonging to the *morang* are public pigs, poultry, and other possessions, to be used as occasion requires. Fines, forfeitures, and escheats are similarly appropriated. In regard to persons accused of crime, the system is just the reverse of that described as in force amongst the Chalikátás. The crime of an individual is treated as a public disgrace to be expiated by a public sacrifice. The culprit has eventually to bear the expense of this; it may therefore be regarded as a fine, but the process of realisation is most singular. Suppose it to be decreed that a pig is to be sacrificed. The Ráj—that is, the community, appropriate the first animal of the kind in good condition that comes to hand. The owner is at liberty then to fix his own value upon it, and recover it as best he can fr[illegible] the culprit. It may be suggested that it would be simpler [illegible]ve proceeded in the first instance against the property [illegible]fender; but when all are judges, who will condescer[illegible] as sheriff's officer? The system adopted provides [illegible] without any trouble to the Ráj or expense to the es[illegible]s no power vested in the community to take life or [illegible] punishment on a free-born citizen; but slaves m[illegible]h, and I heard of one that had been so condem[illegible] having seduced a free-born girl. The *morang* i[illegible]ight by all the bachelors in the village, both f[illegible]nd with them a certain proportion of the mar[illegible]n duty, so as to constitute together a suf[illegible]r any contingency of attack, fire, or any [illegible] I witnessed an instance that forcibly

impressed me with the practic ution, and of the ready alacrity and good fee the body that constituted it. A woman, a wi , one an infant at the breast, the other a boy o d, had gone to the farm early in the morning, e tied the small child on the back of the boy, er field. When she gave over work for the g to return, the children were missing. She without success, but was not much alarmed, a gone home; but when at night she reached h o children, then she made her cries heard th oon they reached the *morang*. There sat the n on duty round the blazing hearths carousi widow's sorrowing cry, at once they rose and to pass the night in searching for the lost ch no discussion; no mandate was sent forth, no no excuses were made. The widow's appeal was a to by benevolent action. There was no delay, torches, and in a very few minutes a band of no ng men, armed and equipped, followed the wom e loss. They had not returned when we left orning, and I never heard the result of the expe hildren in the manner described are said to be o They are most probably kidnapped by the the Pádam will not admit. They assert that the hide them, and they retaliate on the spirits by they find them. This causes a great commotio "What's the row now?" says one; "Oh," repli m have lost a child." "Then whoever has go or the rascals won't leave us a tree." Then th e fork of a tree or some other out-of-the-way pl

Religion.—'The religion of the Abars these sylvan deities, to each of whom some par the destiny of man is assigned. They have no for every disease there is a spirit, and a sacrifice only treatment attempted. A mountain called is the favourite abode of the spirits, and is held in great awe. No one can return from its summit, consequently its mysteries are undisclosed. They acknowledge and adore one Supreme Being as the great father of all, and believe in a future state, the condition of which will in some

measure depend [illegible] below; but on this question their ideas are u[illegible] probable that some of them are derived from the [illegible] ard them speak of a judge of the dead; but as they gave his name as Jam, they were no doubt thinking of the [illegible] They have no hereditary priesthood; but there are persons called Deodárs who acquire the position of augurs or soothsayers, from their superior knowledge of omens and how to observe them. The examination of the entrails of birds and of a pig's liver appears to be the most usual methods of divination. On visiting Bomjir, a pig's liver was brought to me on a tray, and I was asked what I thought of it. I said it was good healthy-looking [illegible] they replied, "But what does it reveal in regard to your in[illegible] visiting us?" I suggested they should find that out fro[illegible] words and looks. They rejoined that the words and faces [illegible] ious, but that pig's liver never deceived them. [illegible] sacrifices, one trait is particularly worth noticing. [illegible] ness or death, when a *mithun* or a pig is offered, no one is a[illegible] to share the feast with the gods but the old and infirm, wh[illegible] superannuated, may be regarded as on the parish, [illegible] at the public expense. They are said to hold [illegible] any engagement cemented by an interchange of [illegible] called *sengmung*. Each party to the engagement must give to the other some animal to be killed and eaten; it is not necessary that they should eat together, or that the feast be held at the same time. They presented me with a fine bull *mithun*, and I purchased and gave them a similar animal.

Tra[illegible] The Deodár gave me the following legend of the origin of the race:—The human family are all descended from one common mother. She had two sons, the elder a bold hunter, the younger a cunning craftsman; the latter was the [illegible] With him she migrated to the west, taking with [illegible] tensils, arms, implements of agriculture, and [illegible] of all sorts, so that the art of making most of them was [illegible] deserted; but before quitting the old country she [illegible] how to forge *dáos*, to make musical instruments [illegible] and she left him in possession of a great store of blue and white beads. These beads and the simple arts known to him he transmitted to his posterity, the Pádam, and from him they received the injunction to mark themselves on the forehead with a cross. The western nations, including the English, are descended

from the younger brother, and ... m and the continued instructions of the mother the... ience and art.

Arts; Agriculture.—'The ... utely no knowledge of arts, except what they acco... e tradition. Their implements of husbandry are ... ht swords or *dáos*, crooked bamboos to scrape the ... ed sticks to make holes, into which they dexterous... Nevertheless they have a wide area and great varie... d get good crops. Industry and the richness of the ... deficiencies, and seasons of scarcity are rare with ... vate rice, cotton, maize, tobacco, ginger, red pep... great variety of esculent roots, pumpkins, and op... ion is almost all in the plains, and they have grad... o a distance of about seven miles from their villa... cessarily breaking up new lands they have a who... when the land they cultivate appears exhausted, t... which has been longest fallow. Under this syste... e from their villages to the most distant poin... on has been cleared and appropriated, and the ... are spared. The boundaries of each man's cle... are denoted by upright stones, and property in cultivated and fallow land is recognised. The cultivation commences from the ... along the banks of that stream there is strong ... e village cattle from trespassing. The importa... imes the means of crossing the river to their c... the construction over it of a suspension bridge ... forming the main support are thrown acro... rtly on triangles of strong timbers and partl... These trees have stays to counteract their flex... all the suspending canes are made fast to the ... trees, or to piers of loose stones. The roa... cane interlaced, supported by elliptical girders ... pass-ing round the main suspenders. This b... aired every year, and I am informed that in a... part of it is renewed.

Physical Appearance.—'The Abars are ... than the Mishmís, but clumsy-looking and slug... gly-marked Mongolian features, and are of rat... om-plexion. They have very deep voices, an... ar sonorous cadence, never hurriedly.

Costume and Ar[illegible] he men consists primarily of a loin-cloth made [illegible] *ujdal* tree. It answers the double purpose of [illegible] and of a covering. It is tied round the loins, a[illegible] d in loose strips about fifteen inches long, like [illegible] It serves also as a pillow by night. The gar[illegible] by Wilcox is seldom now seen in the plains, b[illegible] Abars of the interior. When full dressed, th[illegible] n imposing figure. Coloured coats without [illegible] manufacture, or of the manufacture of the [illegible] Chalikátás, are commonly worn. Some wear lo[illegible] and they weave a cloth from their own cot[illegible] nap like that of a carpet, which they make i[illegible] On state occasions they wear helmets of a [illegible] ce. The foundation is a strong skull-cap of [illegible] with pieces of bear-skins, yak tails dyed [illegible] above all, the huge beak of the buceros. [illegible] rossbows and common bows with arrows, the latt[illegible] without poison, very long spears, daggers, and lo[illegible] words. By their own account it is on the latter [illegible] y rely in warfare, and they are fond of exhibi[illegible] g it. The hair of both males and females i[illegible] is done by lifting it on the blade of a knife an[illegible] tick all round. The practice of tattooing is [illegible] s. The men all wear a cross on the forehea[illegible] s. The women have a small cross in the hollo[illegible] mediately under the nouth; and on both side[illegible] and below the mouth, are stripes, generally, but not always, seven in number.

Femal[illegible] ss of the females, as ordinarily seen, consists [illegible] nd red in broad stripes. One round the loi[illegible] just reaching to the knees; it is retained [illegible] rdle of cane-work; the other is folded round [illegible] s latter is often dispensed with, and the expo[illegible] ove the waist is evidently considered no indec[illegible] profusely decorated with strings of beads reachi[illegible] nd the lobes of the ear are, as usual with the hill races, enormously extended for decorative purposes. Round the ankles, so as to set off to the best advantage the fine swell of the bare leg, broad bands of very finely plaited cane-work are tightly laced; and those of the belles who are most particular about their

personal appearance wear ... ght blue tinge. But the most singular article ... s to be described. All females with pretensi... uspended in front, from a string round the ... three to a dozen shell-shaped embossed plat... about six to three inches in diameter, the la... e others gradually diminishing in size as they ... These plates rattle and clink as they move, li... Very young girls, except for warmth, wear n... endages; but the smallest of the sex is nev... and even adult females are often seen with ... At Bomjir I witnessed a dance in which th... es of everything else, and behaved in a very i...

Position of the Women.—'In feature and complexion the Abar women represent a coarse type ... are not so ruddy nor so good-looking as the M... n are disfigured with goitre; and their antipa... and their very unbecoming coiffure, take gre... rsonal appearance. They are hard-worked, but the whole burden of field labour is not thrown upon them, as is the custom amo... most of the hill tribes. Wives are treated by their husb... a consideration that strikes one as singular in so ... t I have seen other races as rude, who in this ... ple to more civilised people. The reason is t... t that, with these rude people, the inclination ... interested in the marriage is consulted, and po... d; I do not say it is the rule, but it is certa... practice of the Pádam to have only one wife. T... apt of those who had a plurality; and I was ... by the Membu and Siluk Abars that the Pádam gener... the custom, as leading to jars and dissensions. I ... he Membu village there was only a single ind... n one wife.

Marriages.—'Marriages are sometimes s... but generally the young people arrange these ... From all I could learn, a feast is the only ... to ratify and declare the happy event; but it ... lover to show his inclinations whilst courting, ... sweetheart and her parents with such delicacies ... and squirrels. In a society where all, except slaves, are equal in rank,

and where the productive industry of a man and his wife is sufficient to maintain them in all the necessaries and luxuries enjoyed by their neighbours, whole communities assist the young couple at starting by building a house for them, fathers and mothers have little occasion to [illegible] matches. It is a fact that amongst the Pádam they seldom [illegible]; and to barter their child's happiness for money would be regarded as an indelible disgrace. The Abars, however, [illegible] horrence the idea of their girls marrying out of their [illegible] and I was gravely assured that when one of the daughters of Pádam so demeans herself, the sun and the moon [illegible] and there is such a strife in the elements that [illegible] arily suspended, till by sacrifice and oblation [illegible] ay.

'The settlements of Pádam and Míshmís extend right across the hills from [illegible] and even those living nearest to British territories are in habits of constant intercourse with the Thibetans. We can see that the Pádam have, directly or indirectly, trade with Thibet, [illegible] coats, and possess pipes of metal, vessels, swords, [illegible] ibetan or of Chinese manufacture. But for some reason they throw a veil of mystery over their intercourse, and always repudiate direct trade with Thibetans, tell you of the existence of barbarous tribes on the high snowy ranges behind them; and you meet with no one of the clan who will acknowledge to have passed this barrier of savages.

The Mishmís. Proceeding still down the valley, after crossing the hill [illegible] we come on tribes nearly allied to the Pádam or Abars, who are known in Assam as the Parbatiá or Hill Míris; but before we enter their domains, it may be as well to explain who the Míris of the plains are.

Míris of the Valley. The Míris of the plains are offshoots from the Abars, claimed by that people as runaway slaves; but there are various clans of them differing in external appearance, and some of these clans have been settled in Assam for ages. They, however, keep much to themselves, leading a rather nomadic life, living in houses on piles built on the precarious banks of the Brahmaputra and its offshoots or affluents, and cultivating the alluvial flats of that river. With the exception of the clan called Chutia Míris, the traditions of all of them take them back to the valley of the Dihong. It is probable they had advanced from the north, and made settlements in the country now occupied by the Abars,

and that the latter people, of the same race but more powerful, following on their footsteps, pushed them down into the plains. There are clans, the Saiengya and Aiengya, who wear their hair like the Abars, and having done so the young women cut the cropped ends and ornament fringe of cowries and beads, which gives them the appearance of being wigged in a very fantastic manner. Other clans clothe themselves and dress their hair more after the fashion of the Assamese, but they keep their blood pure, and have lost none of the physical characteristics of the tribe. They are of the yellow Mongolian type, tall and powerfully framed, but with a slouching gait and sluggish habits. They have the deep voice and slow method of speaking that I have noticed characteristic of the Abars. For a long period until recent, the Míris managed to keep to themselves in Assam and the Abars; and as being thus the means of communication between the two peoples, they were called Míri, which means mediator or go-between, as *miria* or *milia*, used with the same significance, perhaps the term *meriah*, applied to the human victim, is a cognate word, the *meriah* being the messenger between man and the deity. The Míris in the plains have adopted the vague religious notions of their ancestors, ideas put into their heads by the Assamese priests, each of them chose to adopt as their instructor; but all efforts on the part of the Hindus to reform their impure mode of living have utterly failed. They will, and beef, and drink spirits and beer, and have without the preparation of food.

Dances, etc.—'They keep the Assam great Bihu festival groups of Míris are to be found gayest of the revellers. The Míri girls dance the somewhat sensual Bihu dance with great spirit; and they have a dance of their own which is quite free from this indecorum, somewhat resembling the Nágá movement. They have also a festival that few of the uninitiated ever hear of. At one season of the year the adult unmarried males and females of a village spend several days and nights together in one large building, and if couples manage thus to suit each other they pair off and marry.

Houses.—'The Míri houses are what are called in Assam *changgarh*, *i.e.* houses with raised floors and spaces underneath for the

pigs, poultry, etc. The houses are generally in a line on the banks of the river, and they have no gardens or enclosures. The cultivation is with them, as with their brethren in the hills, apart from the village, and their families are in their cultivated fields, often left quite unprotected. They trust to the isolated position for protection from alien thieves, and have perfect confidence in the honesty of their fellow-villagers.

HILL MIRIS.—Ascending the hills, we find, west of the Dirjmo and to the north of the Sisi and Damáji *mauzás* of Lakhimpur District, Ghy-ghar Miris, the Sárak Míris, north of Bordoloni, and on both banks of the hill course of the Subansirí river; then the Pánibotiá Míris, so called because in their journeys to the plains they travel part of the way in canoes on that river; and Tarbatia Míris, whose journey is wholly by land. Hence Tar. These tribes having, under the Assam Government, obtained a sort of prescriptive right to levy blackmail on the Lakhimpur villages skirting their hills, now receive annually from our Government an equivalent in the form of a money payment. They tell a singular story in detailing the circumstances under which blackmail was formerly guaranteed to them by the Assam Government. They had plundered some Assamese villages, and that Government sent an army against them which was ignominiously defeated by the hill people and fled, leaving in the hands of the victors their camp equipage and magazine. The Hill Míris, not knowing to what use to apply the muskets, matchlocks, guns and powder, determined to make a grand bonfire of their spoils; and their astonishment and dread may be conceived when they found that the guns left loaded went off of themselves and killed several of their number, and then the grand explosion of the magazine took place, which killed many more. They thought that a Rájá whose weapons unhandled had the power of inflicting such injury on his enemies must be worth knowing, and they sent a deputation to him, offering to abstain in future from plundering if they were allowed certain privileges of collection from the *rayats*. All they asked was readily recorded, and thus originated the blackmail. Though in language and in many of their customs they resemble and are no doubt of common stock with the Abars, they differ from them greatly in form of government, and in many social observances and customs.

Polity.—'They live in small communities under hereditary chiefs; and in some instances one family has obtained sufficient influence

to be acknowledged as chief over clusters of communities. They have no *morang* or town-hall, in which the elders meet and consult during the day, nor do the youths, armed for the protection of the village, keep watch by night. They have no regulation for the safety of the commonwealth like the Abars, nor does each settlement consist of only one family, as amongst the Táin Míshmís. The villages consist of ten or a dozen houses of as many families, built pretty closely together, in some position rather difficult of access, and it is left to the Chief to look after its safety as best he can. The Ghy-ghásis are a poor, meanly clad, badly fed, ill-looking clan, of stunted growth compared with the Abars; their villages extend back as far as the eastern branch of the Subansirí.

Female Costume.—'The women of this clan, in lieu of the brass plates of the Abar lasses, wear a small petticoat made of filaments of cane woven together. It is about a foot in breadth, and fastened so tight round the loins that it restrains the free use of the thighs, and causes the women to move with a short mincing motion chiefly from the knee. The women are often seen with nothing on but this singular garment. They wear their hair long, but the appearance of this tribe is altogether unprepossessing.

'I will pass to those on the opposite side of the Subansirí, with whom I am better acquainted. I believe I am the only officer that ever penetrated into their country. Wilcox made the attempt, but meeting with no encouragement from the Chiefs, he returned from the first rapids of the Subansirí above the Assamese gold-washers' village of Patálípam. He describes the river as scarcely inferior to the Ganges at Allahábád, with a discharge in the month of November of 16,000 cubic feet per second. Its course through the plains is not interesting, as the banks are low, liable to inundation, and covered with jungle; but nothing can possibly exceed the loveliness of its hill course. For eight or ten miles the river flows without a ripple in graceful sweeps round the bases of rocks that rise precipitously hundreds of feet from the clear mirror which reflects them, and blend into lofty forest-clad hills. Throughout this glen the average depth of water cannot be less than sixty feet. Higher up, the stream is broken by boulders into roaring rapids, presenting a wild contrast to its peaceful current through the glen. The Chief who befriended me in my excursion to the hill Mirí villages was Temá, the head of the Pánibotiá Míris. After a journey of three days and a half from Patálípam in canoes up the

river, I met him and his people at the point called Siplumukh, and thence proceeded by land. Two long marches over a most difficult road, impracticable for any quadruped except a goat, and equally impracticable for a biped who had not the free use of his hands as well as his feet, brought us to the settlement. My baggage was nearly all carried on the heads of sturdy-limbed hill lasses, who merrily bounded like roes from one slipping rock to another, laughing at my slow progress. I found the villages situated on hills to the north of the great range seen from the Lakhimpur station, which I had crossed. They were small, consisting each of not more than ten or a dozen houses two or three miles apart. Every village had its *gám* or Chief, but my friend Temá was looked upon as head of the clan. On the arrival of the first British officer ever seen in the hills, fowls were killed in every village by augurs, with the view of ascertaining, from the appearance of the entrails, if the visit boded them good or ill. Fortunately the omens were all pronounced favourable, and the people vied with each other in treating me and my party with kindness and hospitality.

Chief's House.—'A description of Temá's house will suffice for all, and show how they live. It is 70 feet long; the flooring is of split bamboos on a very substantial framework of timber raised several feet from the ground; the roof has gable ends, and is thatched with leaves; under the gable a cross sloping roof covers an open balcony at each end. The interior consists of one long apartment 60 feet by 16, from which a passage at one side, extending the entire length, is partitioned off in the large apartment down the centre. Four fires burn on hearths of earth. On one side, neatly ranged, were the arms, pouches, marching equipments, another portion of the hall was decorated with trophies of the chase: in the centre, between the fires, frames of bamboos suspended from the roof served as tables, on which various domestic utensils were deposited. In the passage partitioned off there was nothing but a row of conical baskets lined with plantain leaves, in which the grain was undergoing its process of fermentation for the production of their favourite beverage. The liquor slowly percolated into earthen vessels placed underneath, and was removed for use as they filled. In the large apartment the whole family eat, drink, and sleep; Temá and his two wives at the upper end or first fire, his sons and daughters round the next, and servants and retainers round the third and fourth. Fearful of being pillaged by the Abars, they do

not venture to display much property in their houses. Their stores of grain are kept in houses apart from the village, and their valuables buried. The latter consist chiefly of large dishes and cooking vessels of metal, and of great collections of Thibetan metal bells called *deogantas*, which appear to be prized as holy things, and are sometimes used for money. The Míris pretend that they cannot now obtain these bells, and that those they possess are heirlooms. They are valued at from 4 *ánnás* to Rs. 12 (6d. to £1, 4s. 0d.) each, according to shape, size, and ornaments. Those with inscriptions inside and out are most highly prized. Those without inscriptions are little valued, and as these inscriptions are nothing more than repetitions of the shibboleth, "Om Máni padmi om," of the Thibetans, it is easy to see that the Míris must have been inspired by that people to treat them with such veneration. The superstition regarding them should be compared with the veneration of the Gáros for the vessels called *diokoras*, also, it is believed, of Thibetan manufacture.

Costume.—'The costume of the ladies of this clan is elaborate and peculiar. A short petticoat extending from the loins to the knees is secured to a broad belt of leather, which is ornamented with brass bosses. Outside this they wear the singular crinoline of cane-work, which I have described as often the sole garment of the neighbouring clan. The upper garment consists of a band of plaited cane-work girding the body close under the arms, and from this in front a fragment of cloth depends and covers the breasts. This is their travelling and working dress; but at other times they wrap themselves in a large cloth of *eri* silk of Assamese manufacture, doubled over the shoulders and pinned in front like a shawl. They have bracelets of silver or copper, and anklets of finely plaited cane or bamboo. Their hair is adjusted with neatness, parted in the centre and hanging down their backs in two carefully plaited tails. In their ears they wear most fantastic ornaments of silver, which it would be difficult to describe. A simple spiral screw of this metal, winding snake-like round the extended lobe of the ear, is not uncommon amongst unmarried girls, but this is only an adjunct of the complicated ear ornaments worn by married ladies. They wear round their necks an enormous quantity of large turquoise like beads made apparently of fine porcelain, and beads of agate, cornelian, and onyx, as well as ordinary glass beads of all colours.

Physical Aspect.—'The men of this clan have fine muscular figures.

Many of them are tall, at least over five feet eight inches. In feature they generally resemble the Abars; but they have admitted Assamese into their fraternity, and the expression of some is softened by this admixture of race. They gather the hair to the front, where it protrudes from the forehead in a large knot secured by a bodkin. Round the head a band of small brass or copper knobs linked together is tightly bound. Chiefs wear ornaments in their ears of silver, shaped like a wine glass and quite as large. A cap of cane or bamboo work with a peak behind is worn when travelling, and over this a piece cut out of a tiger or leopard skin, including the tail, which has a droll appearance hanging down the back. Their nether garment is a scarf between the legs fastened to a girdle of cane-work; and their upper robe, a cloth wrapped round the body and pinned so as to resemble the Abars' sleeveless coat. As a cloak and covering for their knapsack, they wear over the shoulders a half cape made of the back hairy fibres of a palm tree, which at a distance looks like a bear's skin. Their arms are the bow and arrow and long straight sword, the arrows being generally poisoned. They also make shafts from a species of bamboo, which is said to be naturally poisonous.

Occupation.—'The time of the men is chiefly occupied in journeys to the plains with loads of *manjit* and other produce, or in hunting. They have various methods for entrapping animals of all kinds, from an elephant to a mouse, and all is food that comes to their net. The flesh of a tiger is prized as food for men; it gives them strength and courage. It is not suited for women; it would make them too strong-minded.

Marriages.—'Polygamy is practised to a great extent by the Chiefs. There is no limit, but his means of purchase, to the number of wives a man may possess; and (as amongst the Mishmís) when he dies, his son or heir will become the husband of all the women except his own mother. As amongst the Hos of Singbhum, a woman is valued more on account of her family than her good looks; but the Chiefs' daughters are generally the belles of the clan, and there is great competition for a pretty girl. The belle of Temá's village, when I was there, was a niece of his named Yáday; and I was assured that many Chiefs had made proposals for her. The price put on this beauty amounted to two or three *mithuns*, twenty or thirty pigs, and a quantity of fowls.

Occasional Polyandry.—'With the poorer classes, a man has to

work hard to earn the means of buying a wife, and from this results in a few instances the practice of polyandry. I never heard of any cases of this practice amongst Temá's tribe; but occasional instances of it are met with in the tribes to the east and west of them. Two brothers will unite, and from the proceeds of their joint labour buy a wife between them. When the stipulated price is paid, the parents of the bride invite the suitor and his friends to a feast, and at the close of it he carries off his bride, who is accompanied by all her relations and friends, and a return feast is given by the bride-groom or his father. The Míri women make faithful and obedient wives. I have often heard them express their astonishment at the unbridled licence of an Assamese woman's tongue, even in addressing her husband. They are trained never to complain or give an angry answer; and cheerfully do they appear to bear the hard burden imposed on them, which includes nearly the whole of the field labour, and an equal share of the carrying work of their journeys to the plains. They seldom possess any implement solely adapted for cultivation,—have never taken to the plough, or even to a hoe. They use their long straight *dáos*, or swords, to clear, cut, and dig with.

Cultivation.—'Every village has a certain extent of ground to which their cultivation is limited, but not more than one-fifth of this is under cultivation each season. They cultivate each patch two successive years, then suffer it to lie fallow for four or five, taking up instead the ground that has been longest fallow. They have, like the Abars, a superstition which deters them from breaking up fresh ground so long as their available fallow is sufficient,—a dread of offending the spirits of woods by unnecessarily cutting down trees. Their crops are the *áus* rice, millets, Indian corn, yams, sweet potatoes, tobacco, and red pepper; but they barely rear sufficient for their own consumption, and would often be very hard pressed for food if it were not for the large stock of dried meat they take care to have always on hand. Not less than two-thirds of the population spend several months of the year in the plains; and their main occupation whilst there is to procure meat and fish, dry it, and carry it back to the hills. A Míri encampment, whilst this process is going on, may be sniffed from afar, and the unpleasant odour clings most disagreeably to the people, rendering it desirable to keep to the windward of all you meet.

Cattle.—'The only cattle of the ox kind kept by the Hill Míris

is the *mithun*, and these are only useful as food, as their masters never touch milk. They have pigs and poultry in plenty, and a few goats.

Arts.—'I suppose there are no people on the face of the earth more ignorant of arts and manufactures than the tribe I am treating of. They are decently clad, because they can exchange the wild produce of their hills for clothes, and they purchase cloths with the money received from Government as blackmail commutation; but they cannot make for themselves any article of clothing, unless the cane bands and bamboo crinolines can be so called. The most distant tribes, their cognates, manufacture coarse cotton cloths; but though the Míris are in constant communication with them, as well as with the people of the plains, they have not the remotest idea of weaving. They cannot journey two or three days from their village without having to cross a considerable river. If it be not fordable, a rough raft of *káku* bamboos (Bambusa gigantea) is hastily constructed; but though constantly requiring them, and annually using them in their journeys to the plains, they have never yet attempted to construct a canoe. This is the more strange as the Abars of the Dihong river make canoes for use and for sale.

Religion.—'The religious observances of the Míris are confined to the slaughter of animals in the name of the sylvan spirits, and vaticination by the examination of the entrails of birds when the deities have been invoked after such sacrifices. They profess a belief in a future state, and have an indefinite idea of a god who presides in the region of departed souls; but, as they call this god Jam Rájá, I believe it to be the Hindu Yama.

Disposal of the Dead.—'They, however, bury their dead as if they were sending them on a long journey, fully clothed and equipped with arms, travelling-pouch and caps, in a deep grave surrounded by strong timbers to prevent the earth from pressing on them; nor do they omit to supply the departed with food for his journey, cooking utensils, and ornaments, according to the position he enjoyed in life, in order that Jam Rájá may know whom he has to deal with. They attach great importance to their dead being thus disposed of, and buried near the graves of their ancestors. If a man of rank and influence die in the plains, his body is immediately conveyed to the hills to be so interred, should the disease of which he died be not deemed contagious.

Traditions.—'Of migrations, or their own origin, the Hill Míris

can only say that they were made for the hills and appointed to dwell there; and that they were originally much further north, but discovered Assam by following the flights of birds, and found it to their advantage to settle on its borders.

Tribes to the North.—'There can be no doubt that the Hill Míris do their utmost to deter the people of the wild clans to the north from visiting the plains; but the north-men occasionally creep down bearing heavy loads of *manjit*, and, beyond looking more savage and unkempt, they are undistinguishable from the poorer class of Míris. They are described, however, as living in detached houses, as, whenever they have attempted to form into a society, fierce feuds and summary vengeance, or the dread of it, soon break up the community. Thrown on their own resources, they have acquired the art of forging their own *dáos*, which the Míris know not, and their women weave coarse narrow cloths.

ANKA MIRIS.—'To the north-west of the Hill Míri country we hear of a tribe called Anka Míris by the Assamese, who never visit the plains; but who, from the accounts we have received of them, must be very superior to the tribes of this family that we are acquainted with, resembling the Pádam in their polity and customs.

Their Position.—'Surrounded by lofty hills, the country which they inhabit is an extensive valley, represented as being quite level and watered by a branch of the Sundri river, or perhaps the principal stream, and richly cultivated.

Costume.—'They have fifteen large villages in this valley, and broad sheets of cultivation. They irrigate the land from the river, and it gives them in return rich crops, chiefly of rice. The women wear blue or black petticoats and white cotton jackets, all of their own making. Their faces are tattooed, whence the name *anka*, given to them by the Assamese. They call themselves Tenae. The males have an article of dress made of cane hanging down behind in a bushy tail, apparently like the under-garment worn by the Pádam, made of the bark of the *udal* tree. There are other points in which, differing from the Hill Míris, they resemble the Abars of the Dihong. The Míris, however extensive the family and the number of married couples it includes, all occupy one house. The young men of the Tenae tribes, when they marry, have to leave their father's house and set up for themselves.

Mode of War.—'The Tenae are peaceably disposed; but they occasionally have to take up arms to punish marauders, and they

are said to do the business at once effectually and honourably. Whilst the Abars and the Mírís confine their warfare to nocturnal and secret attacks, and if successful in effecting a surprise, indiscriminately massacre men, women, and children, the Tenae declare hostilities, march openly to attack their enemy, and make war only on men, inflicting no injury whatever on non-combatants.

THE DAPHLAS.—'We next come to the country of the Daphlás, of which we know very little; but the people so called are so nearly allied to the Hill Mírís described above, that it will not be necessary to give a very detailed notice of them. I am ignorant of the signification of the name Daphlá, but Robinson tells us it is not recognised by the people to whom it is applied, except in their intercourse with the inhabitants of the plains. *Bangni*, the term in their own language to signify a man, is the only designation they give themselves. Two hundred and thirty-eight *gáms* of this clan are in receipt of compensation for blackmail from Government, dividing amongst them annually a sum of Rs. 2543. The number of *gáms* does not necessarily indicate the number of villages. The Daphlás affect an oligarchical form of government, and acknowledge the authority of from two or three to as many as thirty or forty Chiefs in each clan. Their villages are larger than those of the Hill Mírís. They are richer in flocks and herds, but they are inferior physically, being, I think, the shortest in stature of this division of the hill tribes.

Physiognomy.—'They have normally the same Mongolian type of physiognomy; but from their intercourse with the people of the plains, and the number of Assamese slaves which they have by fair means or foul acquired, it is much modified and softened, and I have sometimes seen Daphlá girls with pleasing and regular features. Their complexion varies much, from olive with a ruddy tinge to dark brown.

Religion.—'I never heard of Daphlá priests; but Robinson says they have priests who pretend to a knowledge of divination, and by inspection of chickens' entrails and eggs, declare the nature of the sacrifice that is to be offered by the sufferer, and the spirit to whom it is to be offered. The office, however, is not hereditary, and is taken up and laid aside at pleasure; so it resolves itself into this, that every man can, when occasion requires it, become a priest. Their religion consists of invocations to the spirits for protection of themselves, their cattle, and their crops, and sacrifice and thank-

offerings of hogs and fowls. They acknowledge, but do not worship, one Supreme Being, which, I conceive, means that they have been told of such a being, but know nothing about him.

Polyandry.—'Marriages and marital rights are the same with the Daphlás as with the Hill Míris. Those who can afford it are polygamists, but polyandry is far more common amongst the Daphlás than amongst the Eastern tribes. A very pretty Daphlá girl once came into the station of Lakhimpur, threw herself at my feet, and in most poetical language asked me to give her protection. She was the daughter of a Chief, and was sought in marriage and promised to a peer of her father who had many other wives. She would not submit to be one of many, and besides she loved, and she eloped with her beloved. This was interesting and romantic. She was at the time in a very coarse travelling dress; but assured of protection, she took fresh apparel and ornaments from her basket and proceeded to array herself, and very pretty she looked as she combed and plaited her long hair and completed her toilette. In the meantime I had sent for "the beloved," who had kept in the background, and alas! how the romance was dispelled when a *dual* appeared; she had eloped with two young men!

Costume.—'The costume of the Daphlás is very similar to that of the Hill Míris last described, except that I do not think the Daphlá women wear the crinoline of cane-work. I have no particulars as to their mode of burial, but it is probably the same as that of the Hill Míris.

Extent of Country.—'The Daphlá country extends from the hill course of the Sundri river to the Bhoroli river, comprising the hills to the north of Chedwár in Lakhimpur, and of Naodwár in Darrang District. They are in communication with the Thibetans, as they possess many articles of Thibetan or Chinese manufacture; but, like the Dihong Abars and Hill Míris, they tell wild stories of the savages between them and Thibet. It is said of these savages that they go absolutely naked, and have, or assert that they have, an abhorrence of the smell of clothes.

Arts.—'The Daphlás are one degree more ingenious than the Hill Míris. The women spin and weave, and are spared much of the labour of the fields that the Míri women are subjected to; but they are still very backward in the commonest arts. I do not think they have any pottery; and they import from Thibet and Assam nearly all their weapons and implements.'

Daphlá Raids.—The Daphlá tribes were for long in the habit of levying blackmail on the neighbouring settled portions of the District, and have frequently proved very troublesome. The following description of their exactions is extracted from page 353 of Robinson's *Account of Assam*:—'The Daphlás occupying the lower ranges appear to be composed chiefly of refugees from the plains, and from the villages on the northern mountains. It is to the tribes inhabiting the higher ranges that the blackmail is rightly due; but those on the lower hills have of late been accustomed to intercept the tribute, and in their attempts to exact and appropriate it, have involved themselves in hostilities both with the British Government and the Upper Daphlás. For the last three years (1841) they have been blockaded by a line of military posts on our frontier; but they have nevertheless frequently succeeded in levying blackmail, and in committing fearful depredations on the villagers. Their atrocities were so unchecked on the north bank of the Brahmaputra in Upper Assam, during the time that Rájá Purandar Sinh held that portion of the country, that nearly the whole population had been obliged to desert their villages. Lately, however, by the able conduct and perseverance of the authorities, as well as by opening communications with the Chiefs of the interior hills, whose intercourse with the plains had been almost cut off, and by an active co-operation with them, the Chiefs of the lower ranges have been compelled to pay due submission to the British authorities, and to desist from any gross acts of violence. The native Assam Government seem to have looked upon the Daphlás occupying the lower ranges as their subjects, and, as it would appear, often had occasion to punish them for their misdemeanours. During Rájá Gaurináth's reign, the Buri Gosáin or prime minister is said to have ordered an invasion of their hills, and to have brought down several thousand prisoners. They were condemned to dig a canal on the north bank of the Brahmaputra, with the view of carrying off the water of some of the large morasses which still exist near Kalangpur. In effecting this arduous undertaking, during an unhealthy season of the year, from the heat of the climate, together with the bad treatment the prisoners were subjected to, the greater portion of them are said to have perished.'

The practice of levying blackmail was put down many years ago by the British Government, who agreed to make a money payment to the Chiefs, liable to be suspended in case of misconduct. This

for long kept the Daphlás quiet, and a trade between the tribes and the Assamese sprang up. Of late years, however, the interior Chiefs again reverted to their old practices, and on several occasions British subjects were kidnapped and carried off into captivity. A regular blockade of the Daphlá country was enforced, the money allowance to the Chiefs was stopped, and ultimately a military expedition into the hills was carried out in the cold weather of 1874-75. This expedition was entirely successful, the offending tribes were severely punished, and the captives released. It is not likely that there will be any future recurrence of such raids.

THE AKAS OR HRUSSO.—Colonel Dalton thus continues: 'The Akas or Arkas are the only occupants of the remaining segment of the hill country lying between the Daphlá territory and Bhután. They are divided into two clans—the Hazárikowas, "Eaters of a thousand hearths," and the Kapáchor, "The thieves that lurk in the cotton fields." These are all Assamese nicknames. We are informed by the Rev. C. H. Heselmeyer that they call themselves Hrusso. The direct road to their settlement is reported to be exceedingly difficult, up watercourses, including the bed of the Bhoroli river, which divides the Aka from the Daphlá country, or clambering with the aid of cane ropes the almost perpendicular faces of rocks; but there is a more circuitous but easier approach through a part of the Bhután territory, by which the journey may be made in six days.

THE MIGIS.—'To the north of the Akas are the Migis, with whom the Akas intermarry, so they may be regarded as kindred clans. The Migis are the more powerful, numbering from three to four hundred households, but they rarely visit the plains unless it be to support the Akas in mischief. The trade of these tribes with Assam is thus monopolised by the Akas, who have no wish to forego the advantages that this gives them. The Akas only number about 230 families, but they were, nevertheless, for many years the terror of the inhabitants of Chardwár, in the District of Darrang, and were notorious as the most daring marauders of the frontier.

Relations with the British Government.—'The Hazárikowas had obtained from the Assam Government a right to levy blackmail, which they rigidly enforced. Hence, probably, their name of the "Eaters of a thousand hearths." The Kapáchors exercised the right without having so obtained it, and under a Chief, called the Tági Rájá, insatiably plundered the people that it pleased them to prey upon;

but in 1829 this formidable freebooter was captured, and for four years kept close in the Gauhátí jail. Whilst there, he attached himself to a Hindu spiritual guide, who perhaps had something to do with obtaining his freedom, as the *guru* offered to be surety for the good behaviour of his proselyte, and in 1832 the Governor-General's Agent released him. But when he once more set foot on his native soil he forgot the *guru*, and his first action was to put to death all that had been in any way concerned in his capture. He then attacked and cut up a British outpost established at the head of the pass leading to his country, massacring men, women, and children; and for seven years after this, though vigorously hunted, he not only evaded capture, but continued to make raids on the plains. At length, weary of this life, he with all his subordinate Chiefs surrendered, and on their taking a solemn oath to maintain the peace on their frontier in future, they were amnestied. Small pensions were granted to them, amounting in the aggregate to Rs. 360 per annum, and they have since kept inviolate their engagements. In administering the oath, the Chiefs were made to kill a fowl, to take in their hands a tiger and then a bear skin, and finally some elephant's dung. The Tági Rájá, after his return from his first forced visit to Assam, became somewhat reformed, and introduced his people to the worship of Hari. Mr. Heselmeyer thus describes the previous religious notions of the Akas:—

Religion.—'"The Aka, though uncivilised, is not devoid of religious ideas. He has no written *sastras* or religious books of any kind, it is true, but the Aka fears the high mountains which tower aloft over his dwelling and form the snow-clad sides, off which leaps the thundering avalanche; he fears the roaring torrents of the deep glen which interposes between him and his friends beyond; and he fears the dark and dense jungle in which his cattle lose their way. These dark and threatening powers of nature he invests with supernatural attributes; they are his gods, and he names them, Fúxo, the god of jungle and water; Firan and Simari, the gods of war; and Satu, the god of house and field." The Akas have a priest, called *deori*, for every hamlet, who performs daily worship at the shrines of these gods—small huts in which are images, their representatives. The *deoris* also attend at marriages to tie the nuptial knot. This, the only ceremony of marriage, was probably introduced from the plains by the reformed Tági. Offerings to the gods are made at the different cultivating seasons, and also in token of

gratitude when children are born. If a Hrusso falls sick, fowls or other animals are offered to Fúxo, and the patient is mesmerised.

Houses.—'The houses of the Akas are like those of the Hill Míris, but more carefully and substantially built. The flooring is made of well-smoothed and close-fitting planks. All the household utensils are of metal. Large copper vases for water vessels are obtained from Thibet or Bhután, and brass pots and brass plates for cooking in and eating off, from Assam. They eat the flesh of *mithuns* and common cows, and have large herds, but they do not touch the milk. They breed pigs, and rear fowls and pigeons in great numbers, but ducks and geese are forbidden to them by their gods. Their new god, Hari, has not been very severe on them; he only objects to and curbs their predilection for the flesh of dogs and other animals not ordinarily eaten by civilised beings. The burial arrangements are the same as those of the Hill Míris.'

THE NAGAS occupy the tract of country between the Disang and Burí Dihing rivers, just within and beyond the south-eastern boundary of the District. They generally live in small, scattered communities of about twenty houses each, and are divided into various clans or *khels*, of which the six following are the most important, viz. the Namsángiás, Bardwáriás, Paindwáriás, Laptangs, Kámáis, and Topigamaiás. Agriculture forms their chief means of subsistence, but they also manufacture salt in small quantities, which they bring to the plains for sale. The three first-named Nágá tribes are said to be in possession of brine springs of considerable value. In some of these salt wells the former Assam Government obtained a joint property, the Nágás having the right to draw the brine for a certain number of hours, and the Government for an equal period.

The Nágá mode of manufacturing the salt is exceedingly rude, and the process both slow and wasteful, but the salt is said to be purer and more highly prized than that formerly imported from Bengal. The following description of the mode of manufacture is taken from Robinson's *Account of Assam*, p. 34:—'The manufacture is commenced in November, and continues till March or April. Being situated in a valley, the wells are subject to inundation during the rains. The process of manufacture is carried on by filling the joints of large bamboos with the water of the wells, and then placing them over a flue to which a fire is applied; the brine in the bamboos is thus evaporated, and dry salt remains. The bamboos are stripped

of their woody covering, and only a thin scale of the inner wood is retained; and this, being kept damp from the percolation of the brine, is not affected by the heat until the salt is nearly dry, when it is removed. One joint can thus be used over the fire three or four times. From the heavy taxes levied on the manufacture of this salt, as well as from the exceedingly slow and rude process of procuring it, it is considered by no means less expensive than the salt imported from Bengal.' Of late years this manufacture of salt has greatly decreased.

The different clans of Nágás are independent and unconnected, and often engaged in hostilities with each other. Their chief weapons are the spear and a description of sword (*dáo*), which is used for domestic and agricultural purposes, as well as for a weapon. A shield, consisting of a long bamboo mat, strengthened inside with thin boards, and frequently ornamented with the skin of a tiger, bear, or other wild animal, is carried to protect the body. Their clothing is very slight, and generally consists of a sort of short kilt, together with a plaid of party-coloured cotton. Their necks and arms are ornamented with beads and brass rings, and bands of smoke-blackened cane bound round their legs and waists. The dwelling-houses of the Nágás are generally large, roomy buildings, the ridge poles of which almost touch the ground at one end, as do the eaves on each side. The interior is generally divided into two rooms, in the outer of which all household work is performed, and the cattle are housed at night. The inner room forms the sleeping apartment of the family, and is also used as a granary, being lined with large wicker baskets for storing grain. The religion of the Nágá tribes is one of fear, and all their religious ceremonies consist of propitiatory sacrifices to the demons whom they dread. A more detailed notice of the Nágá tribes, and especially of the great Angámí Nágás, will be found in the Statistical Account of the Nágá Hills District.

HINDU CASTES.—The following is a list of 87 Hindu castes met with in the settled and revenue-paying portion of Lakhimpur, the only part of the District to which the Census and Survey operations were extended:—(1) Bráhman; the members of this caste mostly belong to families long settled at Jorhát, in the neighbouring District of Sibságar. They claim to have originally come from Kanauj (Oudh); but the Deputy-Commissioner believes them to be either descendants of the Rárhi Bráhmans of Bengal, or the Vaidik

Bráhmans of Kámrúp, who were first introduced into Upper Assam by Rájá Chutámla in the seventeenth century. Besides those forming the priesthood, the Bráhmans are employed as clerks or ministerial officers in the courts. They are greatly respected, and are generally well off, although they do not form a numerous class in the District. The Census Report returns their number at 1142. (2) Ganak; the offspring of a Bráhman father and a Súdra mother. Like the Bráhmans, it is considered a degradation for them to handle the plough; and the Deputy-Commissioner reports that this caste in Lakhimpur is held only second in esteem to the pure Bráhmans, and that the members of it are employed in much the same way as the Bráhmans, although many of them practise astrology. According to a local account by a Hindu priest called the Dakshin patiá Gosáin, in a book called the *Játi Málá*, it is stated that 'Ganaks are Bráhmans' sons, and are equal to Bráhmans in every respect.' In Bengal and Orissa, however, the caste is considered as thoroughly degraded; and although admittedly of Bráhman descent, its members are held to have lapsed in consequence of their accepting alms from the low castes. They are not returned separately in the Census Report, and are probably classed along with the ordinary Bráhmans. (3) Deori; another order of priesthood. The members of this sect usually give to their Chief one-half of the offerings they receive from their devotees, and in addition to their priestly duties, many also follow the profession of cultivators; 29 in number. (4) Rájput; employed in military service, also as policemen, guards, etc.; 340 in number. (5) Káyasth; employed as clerks and petty ministerial officers in the same manner as Bráhmans, many of them being also engaged in agriculture; much respected in the District; 902 in number. (6) Kalitá; connected with the Koch race which once held the whole country from Kuch Behar to Sadiyá, and prior to the introduction of the Bráhmans, the spiritual advisers of the Assamese. Since that date they have embraced the tenets of the Hindú religion, and are now ranked among the Súdra castes of Assam. Many of them still serve as priests, while the others follow agricultural pursuits; 3406 in number. (7) Bhát; heralds and genealogists, claiming to be Bráhmans by caste, and wearing the sacred thread: 10 in number. (8) Khatrí; traders and merchants, claiming to belong to the Kshattriya or military caste of ancient India; 276 in number. (9) Agarwálá; up-country traders and merchants; 72 in number. (10) Márwárí; up-country traders and

merchants; 29 in number. (11) Baniyá; the generic name for the Bengal mercantile castes; 24 in number. (12) Gandhabaniyá; a branch of the Baniyá caste, following the occupation of grocers and spice dealers; 9 in number. (13) Oswál; traders and merchants; 32 in number. (14) Barnawár; traders; 4 in number. (15) Gurer; traders; 2 in number. (16) Nápit or Hajjám; barbers; 64 in number. (17) Káṁár; blacksmiths; 412 in number. (18) Kumbhár; potters; 173 in number. (19) Goálá; cowherds, milkmen, etc.; 451 in number. (20) Subarnabaniyá; bankers and jewellers; 8 in number. (21) Keut, 935; and (22) Koch, 3747 in number.' Both these castes are locally said to be descendants of the Koch race, and now rank as Súdra castes. They are not much regarded, and are very lax and indifferent in the performance of their religious duties. Their public status varies from that of a clerk, petty court official, or village head (*mauzádár*), down to that of a common cultivator, to which latter class the majority belong. The Census Report, however, returns the Keuts as a fishing caste. (23) Chutiá; descendants of the first T'hay or Shán invaders of Assam. It is difficult to fix the date of their first immigration into the Province. Many of them have now embraced Hinduism, and are called Hindu Chutiás. Their chief occupation is agriculture. The second most numerous caste in the District; 9453 in number. (24) Ahams; descendants of the T'hay or Shán conquerors of the country, who are supposed to have invaded Assam about the beginning of the thirteenth century. Their ancient home appears to have been that tract of country known as the Kingdom of Pong. They are now thoroughly degenerated, and hold only the same social rank as the other inhabitants of the District. The Ahams form the bulk of the agricultural population of Lakhimpur. The ancient Ahams are reputed to have been a fierce, warlike race; and during the rule of their princes prior to their conversion to Hinduism, Assam was governed with skill and vigorous administrative capacity. The bordering hill tribes all acknowledged allegiance to these rulers, which some of them now refuse to British authority. The greatest prince of the Aham dynasty was Rájá Rudrá Sinh. It is stated that during his reign Assam was a flourishing and populous country; internal order was firmly maintained, and all foreign aggression vigorously repelled. The Bráhmans, when they first settled in the country, are said to have compiled genealogical accounts for the Ahams, bestowing on them different origins. Out of gratitude for

the benefits they received from the Aham kings, they readily invented specious accounts of their descent, which were either accepted as genuine, or countenanced from political motives. The Ahams form the most numerous section of the population, being returned in the Census Report at 43,492 persons. (25) Deodhái. The Deputy-Commissioner states that these appear to be the descendants of the ancient priests of the Ahams. Their religion is a species of the demon-worship common among the hill tribes. Not returned as a separate caste in the Census Report. (26) Dom, 8578 in number; and (27) Nadiyál Dom, 69 in number. These are fishermen and boatmen by profession; but many of them now employ themselves in agricultural pursuits as an auxiliary means of subsistence to their caste employment. They are supposed to be the descendants of immigrants from Bengal, and although held in very low social repute, are said to be very strict in the performance of religious observances. (28) Jogí; employed in agriculture and as silk weavers. This is stated to be the only caste in Assam which rears the mulberry silkworm; 546 in number. (29) Halwái; confectioners; 31 in number. (30) Kándu; confectioners; 24 in number. (31) Barui; growers of *pán* leaf; 83 in number. (32) Basiyá; cultivators; 3 in number. (33) Boriá; cultivators; 823 in number. (34) Chásá; cultivators; 43 in number. (35) Jaruá; cultivators; 277 in number. (36) Kaibartta; cultivators; 975 in number. (37) Koerí; cultivators, but many employ themselves in rearing silkworms in the cold weather, after the harvesting is over; 105 in number. (38) Kurmí; cultivators; 209 in number. (39) Málí; gardeners, flower sellers, etc.; 99 in number. (40) Rái; cultivators; 44 in number. (41) Káhár; palanquin bearers and domestic servants; 113 in number. (42) Hunwái; employed as cultivators during the rainy season, and in washing the beds of the various hill streams for gold dust at other seasons. Not returned as a caste in the Census Report. (43) Behárá; palanquin bearers; 50 in number. (44) Dhánuk; employed in domestic service; 16 in number. (45) Dhawá; employed in domestic service; 11 in number. (46) Dhobá; washermen; 177 in number. (47) Darzí; tailors; 2 in number. (48) Telí; oil pressers and sellers; 114 in number. (49) Rájmistrí; masons; 21 in number. (50) Sutradhar; carpenters; 14 in number. (51) Sonár; gold and silver smiths; 59 in number. (52) Surí or Sunrí; wine sellers and distillers; 2 in number. (53) Chapwál; weavers; 168 in number. (54) Katuní;

weavers; 244 in number. (55) Tántí; weavers; 118 in number. (56) Jaliyá; fishermen; 24 in number. (57) Málá; fishermen; 66 in number. (58) Tíor; fishermen; 23 in number. (59) Metiyá; sellers of fish and vegetables; 20 in number. (60) Beldár; labourers; 8 in number. (61) Chunárí; makers of shell lime for chewing; 17 in number. (62) Gharámí; house builders and thatchers; 5 in number. (63) Madáshí; labourers; 120 in number. (64) Nuniyá; salt makers; 228 in number. (65) Patiyál; labourers and mat-makers; 76 in number. (66) Bágdí; labourers and cultivators; 267 in number. (67) Baheliyá; labourers and cultivators; 29 in number. (68) Bathudi; labourers and cultivators; 4 in number. (69) Baiti; musicians and dancers; 14 in number. (70) Baruí; labourers; 83 in number. (71) Bhuiyá; labourers; 244 in number. (72) Bind; labourers; 16 in number. (73) Chámár; shoemakers and leather dealers; 199 in number. (74) Chandál; cultivators, fishermen, and labourers; 83 in number. (75) Dosádh; swineherds; 160 in number. (76) Ghásí; labourers; 82 in number. (77) Ghátwál; 265 in number. (78) Hárí; 521 in number. At the time when Assam was under native rule, this caste is said to have been divided into two classes, one of which are reported to have been employed as artillerymen to the Aham kings, and the other as sweepers. They are now nearly all employed as gold and silver smiths, 521 in number. (79) Kaorá; swineherds; 10 in number. (80) Khárwár; labourers and cultivators; 10 in number. (81) Mahílí; labourers; 93 in number. (82) Mál; snake-charmers; 15 in number. (83) Mihtár; sweepers; 12 in number. (84) Musáhar; labourers; 168 in number. (85) Pásí; makers of palm-juice toddy; 12 in number. (86) Rajwár; 4 in number. (87) Shikárí; hunter; 1 in number.

Immigration and Emigration.—Immigration into the District is chiefly represented by labourers on the tea plantations, and to a minor extent by shopkeepers, traders, etc. The trading community consists chiefly of Márwáris from Jáipur, Bikanír, and other native States in Rájputáná; the shopkeepers are mostly Musalmáns from Dacca and Sylhet. The plantation labourers consist of Kols and Dhángars from Chutiá Nágpur; low castes from the Upper Districts of Bengal and the North-Western Provinces, and a few Madrásís, together with some local labourers from Lower Assam. With the exception of these latter, none of the incomers amalgamate with the local population, but live in villages by them-

selves. There is no emigration from the District, although a large proportion of the labourers return to their original homes at the expiration of their terms of agreement.

RELIGIOUS DIVISION OF THE PEOPLE.—The great bulk of the population of the revenue-paying tract (98·5 per cent.) is composed of Hindus and Muhammadans, the balance consisting of a small sprinkling of Buddhists, Christians, and of aboriginal people still professing their primitive forms of faith. As already stated, the population of the regularly settled portion of Lakhimpur District, as ascertained by the Census of 1872, amounts to 121,267 souls—namely, 64,692 males, and 56,575 females. Of these, the Hindus (as loosely grouped together for religious purposes) number 61,418 males, and 54,220 females; total, 115,638, or 95·4 per cent. of the entire population: proportion of males in total Hindus, 53·1 per cent. The Hindus occupy the highest social rank in the native population, their position varying from that of a magistrate down to that of a simple cultivator. The Brahmá Samáj doctrines are said to have not yet found their way into this remote corner of the Province. The Jains are returned among the Hindus in the Census Report, but they are very few in number, being found solely among the Márwárí traders and shopkeepers from Upper India. The Muhammadan population consists of 2281 males, and 1545 females; total, 3826, or 3·1 per cent.: proportion of males in total Musalmáns, 59·6 per cent. Few of the Muhammadans of Lakhimpur ever rise beyond the status of an ordinary husbandman or a petty shopkeeper. The existence of a Musalmán population in the District is accounted for by the fact of Assam having been repeatedly overrun by Muhammadan armies, and also by the native Aham kings having imported Musalmán artificers for the construction of their public works. The religion of Islám, however, has almost entirely ceased to make further progress in Lakhimpur, the only converts being from the lower order of Hindus, who have been excluded from caste for some grave offence without hope of re-admission, and a few Hindu girls who become Musalmánís on marriage with a man of that faith. The Deputy-Commissioner states that of late years the form of Muhammadanism prevailing in the District has been tending towards Wahábí-ism. A few Faráizís may possibly be found among the shopkeeping class who come from Dacca. The Muhammadan population are not, however, fanatical, and, as a rule, they are fairly well off. The Buddhist community

consists of 253 males, and 196 females; total, 449, or '4 per cent. of the population: proportion of males in total Buddhists, 56·3 per cent. The Buddhists are only found in the Dibrugarh or Headquarters Subdivision. The Christians number 219 males, and 97 females; total, 316, or '3 per cent. of the population: proportion of males in total Christians, 69·3 per cent. Deducting 144 for the number of European and Eurasian Christians, there remains a balance of 170 as representing the total native Christian population. As a community, the native Christians are poor, the majority of them being imported labourers from Chutiá Nágpur. Their social status varies from that of accountant,-writers, domestic servants to European residents, mechanics, tea-makers, etc., down to that of common day-labourers. The remaining population consists of aboriginal tribes, and people still professing primitive forms of faith (which, according to the Deputy-Commissioner, most commonly takes the form of demon-worship), who are classed in the Census Report under the heading of 'others.' Their numbers in the regularly settled tract are returned as follows:—Males 521, and females 517; total, 1038, or ·8 per cent. of the population: proportion of males in total 'others,' 50·2 per cent. The aboriginal tribes chiefly inhabit the outlying backwoods of the District, where the Census was not carried out. The Deputy-Commissioner reports that numbers of these hill and frontier people are annually converted from 'demon-worship' to Hinduism.

Division of the People into Town and Country.—The population of Lakhimpur is entirely rural, there not being a single town with a population exceeding five thousand. The Administrative Headquarters of the District, Dibrugarh, only contains a population, including troops in the cantonment, of 3870 persons. The District Census Compilation returns the number of *mauzás* (or collections of villages) as follows:—25 containing less than two hundred inhabitants; 31 with from two to five hundred; 26 with from five hundred to a thousand; 28 with from one to two thousand; 8 with from two to three thousand; 3 with from three to four thousand; 2 with from four to five thousand; and 2 with from six to ten thousand inhabitants. It must be remembered that these *mauzás* are not separate villages, but clusters of hamlets grouped together for administrative purposes. As stated before, no single town in the District contains as many as five thousand inhabitants.

Towns.—The principal town, which is also the chief Civil Station

of the District, is Dibrugarh, situated on the Dibru river a few miles above the point where it empties itself into the Brahmaputra, in north latitude 27° 29′ 0″ and east longitude 94° 56′ 0″. In 1869 it contained, according to an experimental Census, 881 houses, and a total population of 3868 souls. In 1872 the regular Census returned the population of the native town of Dibrugarh at 2774, and of the cantonment at 1096, making a total of 3870. The headquarters of the 44th Assam Light Infantry are stationed at Dibrugarh. The military force consists of 5 British officers and 491 natives of all ranks. The town of Lakhimpur, the Headquarters of the Subdivision of North Lakhimpur, is situated in 27° 14′ 5″ latitude, and 94° 7′ 10″ longitude. According to the experimental Census taken in 1869, it contains 162 houses, and a population of 577 souls. Sadiyá is the only other place of importance in the District. It is a frontier military post, guarded by a detachment of the 44th Assam N. I., consisting of 1 British officer and 122 non-commissioned officers and men. In 1837 it was reported to have a population of about 4000 souls. It has much fallen off since then, and the Deputy-Commissioner reports that it is no longer worthy of the name of a town. The population is now quite insignificant, and the *bázár* consists only of twoscore houses or thereabouts. An annual fair is held at Sadiyá in the month of February, at which time the frontier tribes assemble, bringing with them musk-pods, skins, wax, and bamboo and cane mats, to barter for salt, beads, ironware, etc. On this occasion the annual Government presents are distributed among the frontier tribes. This fair and the trade of the town are of more importance from a political than from a commercial point of view. The Subdivisional town of Jáipur has a small military force of 41 men, and Pubamukh 46 men of the 44th Assam N. I.

With the exception of their river trade, none of these towns are important as seats of commerce. No increased tendency is perceptible on the part of the population to gather into towns or centres of commerce or industry. None of the towns are celebrated as places of pilgrimage, or are remarkable for any important historical event. There are no municipalities in Lakhimpur.

AGRICULTURAL AND NON-AGRICULTURAL POPULATION.—Apart from the foreigners from Bengal and other parts of India, who are employed as clerks or writers, almost the whole of the population, including many Government clerks, are engaged in agriculture.

The police, however, must also be excepted, who get very high pay in this remote District. The few natives of Lakhimpur who are employed on the tea gardens, have lands of their own which they cultivate for their household purposes. They look upon agriculture as their chief employment, and will relinquish all other work if it prevents their giving the necessary attention to the cultivation of their little patches.

MATERIAL CONDITION OF THE PEOPLE.—The peasantry as a rule are well off. Their wants are, comparatively speaking, few, and easily supplied by their own industry. With the exception of such articles as salt or opium, all their actual necessaries are supplied from their own agricultural produce. Some years back, before the cultivation of opium was interdicted, local labourers could not be obtained on the tea plantations at any time of the year, and even at present very few offer themselves for engagement during the cold season. After the paddy crop has been harvested, however, many labourers are now available, who in former years used to be absorbed in the cultivation of opium. The people are averse to working for daily wages, as they affirm that by doing so they compromise their respectability. The most probable cause, however, of this repugnance is their natural indolence; especially as men can be obtained without difficulty for tea-rolling, or other work that does not require much physical exertion. The indigenous population of the District, however, furnishes very few permanent labourers to the tea gardens. As a rule, money is very little used by the Assamese peasant, and only passes through his hands in small amounts for the purchase of salt, oil, a little betel-nut, some opium for his personal consumption, and now and then a cooking utensil, a cotton cloth for a garment, or an ornament for his wife. He has, further, to pay his rent in money. He cultivates his land himself, with the assistance of his family, for the purpose of producing the different articles of food required, and subsists almost entirely upon the products of his own little plot of land. His meal of rice is supplemented by some herbs gathered in the fields and ponds, or else raised in his own garden; and also by very small fishes caught in the small streams, marshes, ponds, and even in the ditches. Many varieties of edible roots, vegetables and fruits grow wild, and only require to be looked for. To clothe himself and his family he rears silkworms: either the *eriá* worm, which feeds on the leaves of the castor-oil plant growing in his little patch of garden land, and which is reared

in the house; or the *mugá* worm, which feeds on the leaves of the *súm* tree, and is partially reared out of doors. His wife weaves the cloth and makes it up. Even oil need not be bought, as he can grow mustard seed in his own garden, and extract the oil by means of a rude press. To pay the rent of his land he sells a portion of the rice and silk obtained by the labour of himself and his family. The rate of the land tax is very light, being less than the value of two hundredweights of uncleaned rice per acre, or from 3s. to 3s. 9d. per acre, according to the locality and the description of the land. Under such circumstances, it would naturally be supposed that the Assamese peasant was well off, and he certainly would be if he could appreciate his position. But, unfortunately, owing to his inveterate indolence and addiction to the use of opium, his condition is not so good as it is sometimes supposed to be, and he is very often in arrears with his rent, even when he has means to pay.

THE DRESS of an ordinary cultivator consists of an *eriá* silk waistcloth (*dhuti*), and a cloth of the same material folded over the shoulders and upper part of the body, called a *barkápar*. Some wear an *eriá* silk turban, and others are now taking to wearing close-fitting cotton jackets. The women use cotton clothes to a greater extent than the men; their dress consisting of a petticoat (*mekhlá*), and a tight-fitting sleeveless jacket made of some cotton or woollen stuff. In addition to this, they wear a scarf over the petticoat, tucked in at the waist, or else fastened there and passing underneath the left shoulder and over the head. These and the petticoats are generally made of *eriá* silk. A suit of clothes, either for a man or woman, would, if purchased, cost Rs. 6 or Rs. 7, or from 12s. to 14s. The few Assamese whose social rank is above the status of an ordinary peasant, wear *mugá* silk waistcloths, with jackets made of cotton or some other description of cloth, and a piece of silk cloth for the head, which is not worn in the shape of a turban. Except among Government servants, very few turbans are to be seen. All classes wear ornaments of some sort. The poorer people wear necklaces made of very thin gold, beaten into the shape of beads and filled with lac; and also pieces of amber as ornaments for the ears. The richer classes wear the same sort of ornaments, but of more solid gold, and also use nothing but gold for their ear ornaments.

DWELLINGS.—The materials used in building are bamboos or timber for the posts, reeds or bamboo mats for the walls, and

a simple kind of thatch for the roof. A peasant's dwelling house is divided into two or three rooms, according to the number of persons belonging to the family. Married sons or daughters living with the parents sleep in another house close by. Every man has two or three other houses, or rather out-offices, besides his dwelling-house. One of these is used for cooking, and is also the place where the agricultural implements are kept, and where visitors are received. The other out-buildings are a storehouse, a cow shed, and sometimes a room for strangers to sit and eat in. All respectable men have a private chapel (*gosáin ghar*) attached to their houses. The furniture of a peasant's house is very simple, consisting merely of the cooking and eating utensils, with sometimes a stool for sitting upon (*morá*); but never a bedstead,—a bamboo platform being used for sleeping upon. The clothes of the family are kept stored in baskets; even boxes or chests for this purpose being seldom met with. Of the few well-to do shopkeepers above the position of a common husbandman, the greater part live in houses similar to those of the cultivating classes, but larger and better constructed. Only a few shopkeepers in the station of Dibrugarh possess houses of a better description, although these are but scantily furnished. Some possess a box, a bedstead, and one or two cane seats, besides their domestic utensils.

THE FOOD of an ordinary well-to-do Hindu shopkeeper, with an average-sized family, would cost about Rs. 22. 4. 0 or £2, 4s. 6d. per month, if the whole of the articles necessary for consumption were purchased in the *bázár*. This sum would be made up by the following items:—Rice, value Rs. 6. 15. 0 or 13s. 10½d.; molasses and milk, Rs. 5 or 10s.; vegetables, Rs. 2 or 4s.; spices, R. 1 or 2s.; fish, Rs. 1. 8. 0 or 3s.; oil, Rs. 2. 8. 0 or 5s.; salt, 7 *ánnás* or 10½d.; clarified butter, R. 1 or 2s.; and tobacco, *pán*, etc., Rs. 1. 15. 0 or 3s. 10½d.: total, Rs. 22. 4. 0 or £2, 4s. 6d. per month. The Deputy-Commissioner, however, states that the real expenses do not amount to anything like this amount, as even the shopkeeping class grow a great portion of what is necessary for their household consumption. He estimates the actual cash expenses of such a household to amount to little more than Rs. 8 or 16s. a month. It would cost an ordinary Hindu peasant about Rs. 8. 12. 0 or 17s. 6d. a month to keep himself and an average-sized family in food, according to the *bázár* rates; but the Deputy-Commissioner states that the actual monthly expenses of an ordinary-sized family of this class,

do not amount to more than Rs. 6 or 12s. The food consumed by such a family consists of rice grown by the cultivator himself, but which, if purchased in the *bázár*, would cost Rs. 5. 4. 0 or 10s. 6d. monthly; salt, 7 *ánnás* or 10½d., purchased; oil, Rs. 1. 2. 0 or 2s. 3d., sometimes purchased, and sometimes home-pressed, vegetables and fish, obtained by his wife and children, of the value, if purchased, of Rs. 1. 8. 0 or 3s.; and betel nut, *pán*, tobacco, etc., which is generally purchased, 8 *ánnás* or 1s. A well-to do Muhammadan shopkeeper spends more upon his living than a Hindu of the same class. According to *bázár* prices, it would cost Rs. 23. 14. 0 or £2, 7s. 9d. a month to feed an average-sized family of this religion, the following are the items:—Rice, Rs. 6. 15. 0 or 13s. 10½d.; salt, 7 *ánnás* or 10½d.; oil, Rs 1. 8. 0 or 3s., milk, Rs. 3. 8. 0 or 7s.; molasses or sugar, Rs. 2 or 4s.; *pán* and tobacco, Rs. 1. 8. 0 or 3s., seasonings, Rs. 1. 8. 0 or 3s.; vegetables, fish, and fowls, Rs. 5 or 10s.; and clarified butter, Rs. 1. 8. 0 or 3s.; total, £2, 7s. 9d. per month. The actual monthly expenses of a Muhammadan shopkeeper may, however, be set down at a little over Rs. 10 or £1. Similarly, a Musalmán of the cultivating class spends more on his living than a Hindu in the same walk of life. According to the *bázár* prices, it would cost him Rs. 11 or £1, 2s. 0d. a month to maintain his family, but the Deputy-Commissioner's estimate of the actual expense is Rs. 7 or 14s. a month.

AGRICULTURE.—RICE is the staple crop of Lakhimpur, as of all Districts in Assam. Although the soil is very fertile, yet owing to the paucity of population and the excessively indolent habits of the people, only sufficient grain is raised to meet the wants of the local population. The rice is divided into two great harvests, the *sáli* and the *áhu* or *áus* rice The former is subdivided into eighty-seven varieties, as follow:—(1) *Káchárí sáli*, (2) *akhi sáli*, (3) *koló sáli*, (4) *baga sáli*, (5) *motáddng sáli*, (6) *lohádáng sáli*, (7) *mugi sáli*, (8) *saru sáli*, (9) *rángá sáli*, (10) *páro chakuá sáli*, (11) *bagi sáli*, (12) *háldharm sáli*, (13) *bora sáli*, (14) *bagá maguri*, (15) *kolá máguri*, (16) *daká*, (17) *barjul*, (18) *sarujul*, (19) *bagáságar*, (20) *kolá-ságar*, (21) *khalihaijul*, (22) *Nágá sáli*, (23) *Gáro sáli*, (24) *amná*, (25) *neghiri*, (26) *neghiri-temá*, (27) *bar chukuri*, (28) *sarugendheri-temá*, (29) *bar neghiri*, (30) *chhotá chukuri*, (31) *kehajul*, (32) *káhurá*, (33) *malsor*, (34) *káti-neuli*, (35) *kátirám*, (36) *genguni*, (37) *bagitorá*, (38) *rupsí*, (39) *chhorái banuyá*,

(40) *jáhingá*, (41) *kanáimuluk*, (42) *dalkachu*, (43) *gamiro*, (44) *katári dabuá*, (45) *bar sohágmani*, (46) *saru sohágmani*, (47) *chakhuru-dhani*, (48) *bát-kapáhi*, (49) *nekerá*, (50) *dhas khas*, (51) *matangá*, (52) *bar khámti*, (53) *saru khámti*, (54) *khab chung*, (55) *rángá-júl*, (56) *máigutiá*, (57) *garu chakua*, (58) *rángá-borá*, (59) *mur maharú*, (60) *tánganborá*, (61) *jatáborá*, (62) *tilborá*, (63) *koláborá*, (64) *paitáborá*, (65) *tengluborá*, (66) *bagáborá*, (67) *bar chakuá*, (68) *saru chakuá*, (69) *tara-mandal*, (70) *málbheg*, (71) *phatá-kanthá*, (72) *gamiriborá*, (73) *miriborá*, (74) *pákharborá*, (75) *khariká-jahá*, (76) *gidápuri*, (77) *mánik-madhuri*, (78) *goálpuri-jahá*, (79) *káli jahá*, (80) *rángá jahá*, (81) *bhebeli jahá*, (82) *kold jahá*, (83) *saru jahá*, (84) *kan jahá*, (85) *man jahá*, (86) *gobind tulasi*, and (87) *látá sáli*. The above varieties are all transplanted, with the exception of those numbered 16, 17, 18, 23, 26, and 34, which are sown broadcast on marshy lands. All *sáli* rice is planted during the months of June, July, and August, and reaped during November, December, and January. The *áhu* or *áus* rice is subdivided into twenty-two classes, of which (1) *bagá pharmá* and (2) *rángá pharmá* are transplanted, being sown during March and April, and reaped in October and November. The remaining classes of this variety of rice are sown broadcast during the months of February, March, and April, and harvested in July and August.—(3) *salpáná*, (4) *barpanji-sori*, (5) *saru-panji-sori*, (6) *barbang*, (7) *sarubang*, (8) *phanpuri*, (9) *betgutiá*, (10) *guni*, (11) *bengngágutiá*, (12) *girini*, (13) *nágá áhu*, (14) *charái-tuni*, (15) *swarga-phalá*, (16) *nekhiri*, (17) *bámuri*, (18) *áhuborá*, (19) *káti-khaska*, (20) *áhu jahá*, (21) *harmuktá*, (22) *ausor áhu-dhán*. All the above descriptions of paddy are converted into one of two kinds of rice—namely, *arái* or *aruá*, which is simply paddy husked in the ordinary way by pounding; and *ushná*, in which the paddy is boiled before husking.

Several varieties of Indian corn are grown in the District, as follows:—(1) *Bagá gam dhán*, (2) *rángá gam dhán*, (3) *bagá rángá gam dhán*, (4) *ráni dhán*, (5) *chiná dhán*, (6) *barbatha*, (7) *nal dhán*, and (8) *abar dhán*, all of which are planted on dry lands, but the total area under Indian corn is insignificant. No other cereal crop, such as wheat, barley, or oats, is grown in Lakhimpur.

PULSES.—The green crops grown in the District consist of (1) *múg-máhá*, (2) *máti-máhá*, (3) *kapbo-máhá*, (4) *lechorá-máhá*, (5) *beji-máhá*, (6) *musuri*, (7) *barkalá-máhá*, (8) *arhar* or *harar*, (9)

urahi (beans), and (10) *káti urahi.* All the above are sown in September or October, and cut or gathered in December. Mustard seed (*sarishá*) is sown in October, and gathered in February or March.

FIBRES.—(1) *Marápát*, a kind of jute, sown in May and cut in October, (2) rhea, (3) *bar son bariál*, (4) *saru son bariál*, (5) *bhedeli latá*, (6) *phonpát*, and (7) *sonpát.* The last six-named are planted at any season, and are cut twice or thrice in the course of the year.

MISCELLANEOUS CROPS.—(1) Bombay *kuhiár*, (2) *múgi kuhiár*, (3) *teli kuhiár*, (4) *medel kuhiár*, (5) *purá kuhiár;* all different varieties of sugar-cane; (6) mulberry, (7) *lumi*, (8) black pepper (*jáluk*), (9) capsicum (*jálukiá*), (10) potatoes, (11) yam or *kachu* (Arum colocasia), and pumpkins (*kumrá*) of various sorts. Three different kinds of tea are produced in the District. An account of tea cultivation will be found on a subsequent page under the head of 'Imported Capital.'

THE FRUIT TREES of Lakhimpur are the *samthirá* (orange); *mithá nebu* (sweet lime); *páti nebu* (lemon); *páni mári*, *játi mári*, *halangá mári*, and *mithá mári* (varieties of citron); *jára tengá*, *rángá rabáb*, *bagá rabáb*, *bar tengá*, *saklá*, *sekerá*, *jamirá*, *karjá tengá*, *jalpái* (olive); *karday*, *támbul pan*, and several different varieties of plantains.

RICE CULTIVATION is stated to have retrograded instead of advanced during the past twenty years, owing to every other description of agriculture having been sacrificed to tea cultivation. Latterly, however, the husbandmen have given more attention to their rice crops. In 1868 and 1869, wheat, Carolina paddy, gram, potato, and cotton seeds were supplied to the people by Government, but the experiment resulted in failure, owing to the cultivators mixing their seeds with those of the country varieties. The different stages of rice cultivation are as follow:—The seed before it has been planted is called *katiya;* after it has been transplanted, *bahu ropan;* when ready for reaping, *dhán;* after it is gathered and threshed, *guti dhán;* when bound into sheaves and ready for the granary, *gási dhán;* when husked in the ordinary way by pounding, *arái* or *aruá chául;* when the grain is boiled before husking, *ushná chául.*

The solid preparations of rice are *khái*, paddy slightly parched and then fried; *muri*, paddy boiled and afterwards parched

and husked; *khanda*, parched rice powdered and mixed with molasses; *pithágurí*, powdered rice for making cakes; *bhát*, boiled rice; *komal chául*, a description of rice steeped in water and eaten uncooked. A liquid preparation of rice, called *mad* or rice beer, is manufactured for private consumption by the Mírís, Cácháris, and Ahams. The liquor made from the *bora* description of rice which is grown in marshes, is said to be of finer quality than that made from any other. It is prepared in the following manner. The grain is first boiled and certain intoxicating drugs are infused with it; the mixture is then kept closed in an earthen pitcher for five days in the cold season, and for three days in the hot weather, for the purpose of allowing it to ferment. Another preparation is made in this way:—a small quantity of water is mixed with boiled rice, in which certain drugs are mixed: the mixture is then left for seven or eight days in an earthen pot until fermentation has set in, when the contents are taken out, filtered, and diluted with boiling water in the proportion of eight to one. These intoxicating preparations are mainly consumed by the hill tribes. Neither the solid nor liquid preparations of rice are ever sold, being made for private consumption only.

Proportion of Cultivated to Uncultivated Area.—Considerable discrepancies exist in the various returns as to the total area of the District, and the proportion of cultivated, cultivable, and uncultivable and jungle lands. The Board of Revenue's statistics for 1868 returned the area as follows:—Area under cultivation, 181 square miles, or about 115,840 acres; area capable of cultivation but not actually under tillage, 2680 square miles, or 1,715,200 acres; uncultivable area, 5139 square miles, or about 3,288,960 acres, showing a total area of 5,120,000 acres, or 8000 square miles. The Deputy-Commissioner in 1870 returned the area as much greater than the above. He estimated it at 9,370,154 acres, which gives about 14,641 square miles, of which he returned a hundred-and-fiftieth part, or only 61,490 acres, as actually under cultivation. Of the remainder, 6,028,664 acres were reported as capable of cultivation, and 1,280,000 acres as under jungle and uncultivable. More recent statistics, however, differ from both the foregoing. The Revenue Survey recently completed, measured and mapped out 3191 square miles, the unsurveyed and unassessed area being returned in the Census Report at 8343 square miles, which would make a total of 11,534 square miles.

In 1870 the Deputy-Commissioner estimated the comparative acreage under the different crops to be as follows:—Rice, 39,460 acres; tea, 15,000 acres; pulses, 2130 acres; cotton, 850 acres; oil-seeds, 750 acres; potatoes, 1000 acres; vegetables, 1000 acres; sugar-cane, 300 acres; other crops, 1000 acres: total, 61,490 acres. Of this area, however, 2300 acres bear a second crop of vegetables, oil-seeds, or pulses every year. In 1875-76 the area under the various crops was thus estimated:—Rice, 46,730 acres; wheat, 400 acres; other food grains, 7000 acres; oil-seeds, 3000 acres; sugar-cane, 2927 acres; fibres, 2475 acres; tea, 12,548 acres: total, 75,080 acres.

OUT-TURN OF CROPS.—Two descriptions of land in the District are used for rice cultivation,—*rupit* or moist land, which is rented at 10 *ánnás* per *bighá*, or 3s. 9d. an acre; and *bam* or *pharingáti* dry land at 8 *ánnás* per *bighá*, or 3s. an acre. An average out-turn from *rupit* or moist land on which *sáli* rice is grown, is stated to be about 12 *maunds* of unhusked paddy per *bighá*, or 26 hundredweights an acre; and from *pharingáti* or dry land on which *áus* rice is grown, about 5½ *maunds* per *bighá*, or 12 hundredweights an acre. A second crop is sometimes obtained both from the dry and moist lands. The former description of land has to be regularly re-tilled before sowing the second crop; whereas the latter kind needs no ploughing, and the seeds are merely scattered broadcast over the land after the paddy crop has been gathered. Roughly speaking, the out-turn of a second crop from good land of either description would be about 6 *maunds* per *bighá*, or 13 hundredweights an acre of either fibres or pulses; or about half that weight of cotton.

CONDITION OF THE PEASANTRY.—A farm of 30 *bighás* or 10 acres in extent, is considered a large holding for a peasant; one of 15 *bighás* or five acres, a comfortable medium-sized one; while one of only 6 *bighás* or 2 acres, is reckoned as a very small one. The Deputy-Commissioner reports that a farm of 15 *bighás* or 5 acres in Lakhimpur would enable a husbandman to live quite as well as a respectable retail shopkeeper, and would render him much better off than a man earning Rs. 8 or 16s. a month in money wages. The same officer estimates that a common husbandman could comfortably maintain himself and his family on Rs. 7. 8. 0 or 15s. a month. A single pair of bullocks can, however, only plough about four acres of land. As a rule, the peasantry are free from debt. None of the

landed proprietors of the District hold their lands at permanently fixed rates; but 1176 acres have been granted rent-free in perpetuity, and 11,545 acres at half rates, subject to enhancement in the event of the revenue of Government lands being raised.

THE DOMESTIC ANIMALS of Lakhimpur reared for food or as articles of trade consist of horses, cows, buffaloes, goats, pigs, fowls, ducks, geese, and pigeons. Oxen and buffaloes are the only animals used in agriculture, a pair of the former costing Rs. 40 or £4, and of the latter Rs. 60 or £6. An ordinary cow is worth about Rs. 12. 8. 0 or £1, 5s. 0d.; a score of kids six months old, Rs. 50 or £5; and a score of full-grown pigs, Rs. 200 or £20. The price of domestic animals of every description is said to have doubled within the last ten years.

THE AGRICULTURAL IMPLEMENTS in use consist of a plough (*mangál*), a yoke (*joyál*), a bamboo harrow (*mai*), and two or three hoes. To cultivate what is technically known as one 'plough' of land, about four English acres in extent, a capital of about Rs. 60 or £6 would be required to purchase the plough, cattle, and necessary agricultural implements.

WAGES AND PRICES.—The present wages of ordinary labourers, and of agricultural day-labourers, range from 3 to 4 *ánnás*, or from 4½d. to 6d. a day; a bricklayer earns from 4 to 6 *ánnás*, or 6d. to 9d.; and smiths and carpenters 8 *ánnás* or 1s. a day. Ordinary labour is, however, said to be almost unobtainable. About twelve years ago, before tea cultivation was conducted on a large scale, the wages of a day-labourer were 1½ *ánnás* or a fraction over 2d., a smith, 2¾d.; and an agricultural day-labourer, 3 *ánnás* or 4½d. per diem. The wages of an ordinary coolie have doubled since that date. The Deputy-Commissioner reported in 1871 that the price of the best cleaned rice varied from Rs. 3. 8. 0 to Rs. 4 per *maund*, or from 9s. 6d. to 10s. 11d. a hundredweight; and that of the coarser description, from Rs. 2 to Rs. 2. 8. 0 per *maund*, or 5s. 5d. to 6s. 10d. a hundredweight. The price of the two corresponding sorts of unhusked rice was Rs. 1. 8. 0 a *maund*, or 4s. 1d. a hundredweight, and Rs. 1. 4. 0 or 3s. 5d. a hundredweight respectively. Indigo, barley, and wheat are not grown, and only a very small quantity of Indian corn is raised in some villages for private consumption. The prices of the different crops were not affected by the famine of 1866. There is one Government distillery established in the District.

THE WEIGHTS AND MEASURES current in Lakhimpur, with their

English equivalents in avoirdupois weight, are as follows:—1 *maund* (*man*) = 82 lbs.; 1 *ser* = 2·05 lbs.; 1 *poyá* = 8½ ozs.; 1 *chhaták* = 2$\frac{1}{16}$ ozs. Measures of quantity are the *duá*, a wicker-work basket containing 10 lbs.; and the *káthá* = 1 lb. Distance is measured not by any independent standard, but according to the time it takes to perform a journey.

Landless Labouring Classes.—The Deputy-Commissioner reports that there appears to be no tendency towards the growth of a distinct class of day-labourers neither possessing nor renting land, as with but few exceptions the people cultivate their own fields. The few day-labourers that do exist are paid in money and not in kind. Women and children are employed to a large extent in field labour.

Land Tenures and Rates of Rent.—The District is at present so sparsely populated, and such a small portion of the area has yet been brought under cultivation, there is practically no limit to the extent of available spare land. As in the other Districts of Assam, Government is the direct superior landlord of the soil, the land being let to the peasants at a moderate rental, which is collected by fiscal officers termed *mauzádárs*, who are the village heads. The three varieties of land in the District are as follows:—(1) *Basti*, or lands which are exclusively used for the homestead, and which comprise merely the land on which the house is built and a little patch of ground surrounding it, in which the occupier generally plants some betel-nut or fruit trees. This description of land is rented at the rate of R. 1 a *bighá*, or 6s. an acre. (2) *Rupit*, or land on which the *sáli* and *áhu* or *áus* varieties of rice are grown, as well as jute (*koshtá* or *marú pát*), and a variety of pulse (*barkalá máhá*); rent 10 *ánnás* a *bighá*, or 3s. 9d. an acre. (3) *Pharingáti* or *bam* land, in dry localities, on which the following crops are grown:—Beans, *múg* (Phaseolus mungo), *masur* or *musuri*, sugar-cane, Indian corn, rhea and other fibres, mustard seed, chillies, capsicum, potatoes, pumpkins, mulberry, yams, and tea, betel-nut and *pán* shrubs; besides fruit trees, such as oranges, limes, etc.; the rate of rent of this variety of land is 8 *ánnás* a *bighá*, or 3s. an acre. Rates of rent have considerably increased of late years. In 1852 the rate was 4 *ánnás* a *bighá* or 1s. 6d. an acre for *rupit* land, and 2 *ánnás* a *bighá* or 9d. an acre for all other descriptions of land. The assessment on the *rupit* lands, however, included 4½d. an acre remitted to the cultivators for blackmail, claimed by the hill clans. The rates

formerly adopted in Lower Matak were,—3 *ánnás* a *bighá* or 1s. 1½d. an acre for *rupit*, and 2 *ánnás* a *bighá* or 9d. an acre for other lands. At the present time the same rates prevail all over the District. Prior to 1841 the revenue had been collected by means of a capitation or poll-tax varying from 8 *ánnás* to Rs. 2, or from 1s. to 4s. per head, but in the year 1841-42 this was abolished and commuted into an assessment on the land.

MANURE is not generally used in Lakhimpur, except on a few sugar-cane plantations. No estimate can be formed of the expense of manuring an acre of land or of the amount used, as there is no trade in the article, but the people use the sweepings of their own cattle sheds for the purpose. Every year, however, on the subsidence of the floods at the end of the rains, the low-lying lands are naturally manured by the decaying fish which are left stranded on the fields.

IRRIGATION is not common, but is sometimes resorted to for the purpose of watering the paddy crop when grown for transplantation, for which purpose the seed is usually sown in close proximity to tanks or pools. Other crops, such as vegetables, do not stand in need of irrigation, as the soil is naturally moist, owing to the heavy rainfall. The practice of allowing the soil to lie fallow and recruit itself is not followed by the Assamese peasants, but the Mírís and other hill tribes habitually desert their old holdings after about three years successive cultivation, in order to take up fresh land. The area thus allowed to remain fallow is said by the Deputy-Commissioner to average about 52,159 acres. Rotation of crops is known, and is occasionally but not generally practised.

NATURAL CALAMITIES.—Lakhimpur is not subject to any description of blights. Locusts made their appearance in the latter part of 1863, but do not appear to have caused much injury to the crops. No serious damage is said to have been done to the cultivation generally, either by inundation or drought, within the experience of the present generation. A few embankments have been constructed as a protection against excessive floods, but owing to want of funds the repairs executed of late years have been of a superficial character. In 1852 the aggregate amount expended on the construction and maintenance of embankments in the District since it came under British management is said to have amounted to £1080. In the event of any unforeseen calamity happening to the crop, the people resort to their fields and offer up supplications to their gods.

As a rule, the produce of the low-lying lands is more abundant than that obtained from the higher levels, and in the event of a drought would amply compensate for any loss of crop on the high lands. On the other hand, the losses sustained during a year of flood by a general inundation of the low-lying land, would be too serious to be compensated for by any increased fertility in the higher levels.

FAMINE WARNINGS.—The effects of the famine of 1866-67, as regards Lakhimpur, were very slight and transient. The maximum price of grain reached during that year was Rs. 2. 8. 0 a *maund*, or 6s. 10d. a hundredweight, and Rs. 6 a *maund*, or 16s. 4d. per hundredweight for the best descriptions of paddy and rice respectively. The Deputy-Commissioner is of opinion that no relief operations would be necessary in the District so long as the market price did not rise above these rates. It must be borne in mind that, while the Assamese are agriculturists almost to a man, each peasant aims only at cultivating enough grain to supply the wants of his family, and to leave a sufficient surplus in hand to meet the possible failure of the ensuing harvest. If unhusked rice were to sell in the rural markets at Rs. 2 a *maund*, or 5s. 5d. a hundredweight, in January and February, immediately after the winter harvest, the prospect would be an exceedingly gloomy one, and, in the opinion of the Deputy-Commissioner, would be an indication of approaching distress later in the year.

ROADS AND MEANS OF COMMUNICATION.—The table on the following page exhibits the different lines of road in Lakhimpur District in 1875-76, their length, and cost of maintenance.

Besides these roads, the rivers form the only other means of communication. The large rivers detailed in a previous section of this Statistical Account, are open throughout the year, and thirty-five other minor streams are navigable during the rainy season. No markets have lately sprung up on any of these lines of communication.

MINES AND MINERALS.—Coal is plentiful in the District, especially near Jáipur, and in the hills to the southward. In 1865-66, several grants of coal-producing tracts were made to persons willing to venture in the speculation. Mr. Goodenough of Calcutta, and Mr. Jenkins of Khoyáng in Lakhimpur District, were among the grantees. Very little capital has hitherto been embarked

[*Sentence continued on page* 379.

LIST OF ROADS (LOCAL) IN THE DISTRICT OF LAKHIMPUR, WITH THE COST OF THEIR MAINTENANCE, ETC., FOR 1875–76.

Name of Roads.	Length in Miles.	Cost of Maintenance in 1875-76.
		Rs.
DIBRUGARH SUBDIVISION.		
Important Roads—		
Rangágora Road, 8 to 25 miles,	18	810
Rangágorá, 1st to 7th mile,	7	315
Rangdoighát Road,	12	240
Sologuri Alí,	20	900
Hugrijáu,	8	360
	65	2625
Minor Roads—		
Rájgarh Alí,	3	30
Mankhátá,	7	70
Dum-Dum,	20	200
Mariá Alí,	5	50
Haruhát Alí,	10	100
Dihing Bandh East,	5	50
Burá Gosáin Alí,	9	90
Mahámoriá Alí,	15	150
Rangmallá,	5	50
Bayáloní,	5	50
Tippum,	5	50
Nadwá Alí,	7	70
	96	960
JAIPUR SUBDIVISION.		
Dhodar Alí,	20	500
Mákúm,	20	
Frontier Roads—		
Pobámukh,	12	500
Sessi,	54	
Dihing,	9	
Dikrang,	6	
Frontier,	26	
Komdil,	6	
NORTH LAKHIMPUR SUBDIVISION.		
Gorámur,	15	2000
Kuchuján,	36	
Pothálipám,	18	
Dhakwákháná,	10	
Kher Ketiá,	36	
Total,	268	3000
Grand total,	429	6585

Sentence continued from page 377.]
in the undertaking, the operations carried on being of a very simple nature, for the coal lay so near the surface as only to require being quarried. The grants were at first given rent-free. The price of the coal in the District is stated to be about 2s. 4d. a hundredweight, and it is reported to be of very fine quality. Operations, however, recently ceased on the death of Mr. Goodenough, and the speculation has been abandoned. It was found impracticable to bring the coal to the market so as to sell it at a remunerative price, or even to enable it to compete with Bengal coal. The local demand has hitherto been almost nominal. No regular mining operations have ever been carried on, nor have the coal beds apparently been worked at any former period. The other persons to whom coal grants were made never commenced operations at all. The whole amount of coal taken from the quarries is estimated to be less than 6700 tons. During the years 1874-75 and 1875-76, a thorough scientific examination was effected by an officer of the Geological Survey. The most northerly of the coal deposits is at Mákúm, about twenty miles east of Jáipur, and within two to four miles from the Dihing river. A road to the river is easily practicable, and from this point water carriage is available for about a hundred miles to the Brahmaputra. The quality of the coal is good. The outcrop lies high, and presents facilities for open working. The deposits have been traced for thirteen miles, and may extend farther; the estimated marketable out-turn is calculated at about 9,000,000 tons. The Jáipur beds are also very extensive. As far as they have been traced, they extend for fifteen miles, with an estimated marketable out-turn of 10,000,000 tons. But the quality of the coal is not so uniformly good as in the Mákúm beds.

Petroleum has also been discovered in great abundance. In 1866 a very extensive free-grant, including within its boundaries some seven hundred square miles, was given to Mr. Goodenough, for the purpose of working the petroleum fountains and springs which lie in the neighbourhood of the coal tracts. The lease given enabled the holder to commence and extend operations anywhere within the limit of his grant, but did not exclude other speculators from embarking in the same enterprise, provided that no operations were commenced by other parties within a certain distance of any spot where Mr. Goodenough was extracting the oil. This gentleman entered heartily into the speculation; a large amount of plant

and apparatus of every kind was brought to a selected site near Mákúm, a fine road was cut to the bank of the Burí Dihing river, and a large establishment engaged. Operations were carried on for some time, but were unsuccessful, owing to difficulties of transit, and were afterwards stopped on Mr. Goodenough's death. It was shown, however, that there is an abundant supply of oil in the Mákúm field.

There are iron mines in the Nágá country, and silver mines in the tracts inhabited by the Khamtís; but no information has been obtained regarding them, and although they are probably situated within declared British territory, there has not yet been any occupation of that part of the country. With the exception of the coal tracts, there are no quarries of any kind within the District. Gold washing is carried on in many of the rivers. Nearly all the tributaries of the Brahmaputra are more or less auriferous, and were worked to a considerable extent in the time of the Assam Rájás, when the right to wash the streams for gold was leased out to the highest bidder. At the present time the Government revenue realised from the sale of the right to wash for gold in Lakhimpur District barely exceeds Rs. 100 or £10 per annum, and the number of people engaged in the pursuit is very small, being probably not more than 150 at the most. Gold washing is principally carried on in the Subdivision of North Lakhimpur. The process by which the gold is extracted appears to be similar to that used by the diggers in Australia and California: the river sand is deposited in a rough wooden cradle by one man, a second operator keeps stirring the sand with his hands, while a third causes a continuous gentle stream of water to fall on the upper end of the cradle, by which all the lighter particles of sand are washed away, leaving only the heavier atoms of gold. The value of the gold is said to vary from Rs. 18 to Rs. 20, or £1, 16s. 0d. to £2 per *tolá* (180 grains Troy). The industry is not pursued regularly, but is only carried on by fits and starts, in the interval of regular agricultural pursuits. It would therefore be a mistake to allude to the gains of those thus engaged as 'average daily earnings;' but the Deputy-Commissioner is informed that three men who are fortunate enough to light on a very rich spot may wash out as much as three-eighths of a *tolá* per day (sixty-seven and a half grains Troy), worth from Rs. 6. 12. 0 to Rs. 7. 8. 0, or 13s. 6d. to 15s. The supply of gold in any particular spot, however, is very uncertain, and soon

becomes exhausted. Since the demand for india-rubber has so greatly increased in the District, the number of habitual gold washers has very much fallen off. It is supposed that they now try to eke out their means of livelihood by gathering rubber, when formerly they washed for gold. No precious stones are found in Lakhimpur.

MANUFACTURES.—Local manufactures consist principally of mats, basket work, and *múgá* silk cloth, which are made up by the people themselves, each family providing for its own wants only, and seldom or never manufacturing for sale. The following account of the rearing of the *múgá* silkworms, and of the manufacture of the silk thread and cloth in use in the District, was furnished to me by the Deputy-Commissioner:—The *múgá* silk, so common in Assam, is manufactured from the cocoon produced by the worm of the *múgá* moth (Taturnia Assamungis). This moth, which is remarkable for its great size, is found wild in the jungles, where it is known by the natives as the *deo-múgá*. The cocoons used in the manufacture are, however, obtained entirely from domesticated worms of the same breed, which are hatched in the District from worms imported annually or bi-annually from Nowgong and Kámrúp; otherwise the breed is always liable to become extinct in these parts. The *múgá* worms are fed entirely on the *súm* tree, which abounds in Assam. The reafing of this breed is not confined to any particular caste. Their bringing up requires great care and attention, as the worms are reared in the open air. The *súm* trees are found growing wild in great abundance; and though they would grow easily from seed, yet the Assamese never plant them in this way, but content themselves with transplanting the young trees which they find produced spontaneously from seed fallen from the full-grown trees. These young trees are planted out at regular intervals of from ten to twelve feet, and thus form plantations which are fit to feed the worms in from three to four years. There are five generations of the *múgá* worm during the year, which are called after the names of the Hindu months in which they are produced, viz.—(1) the *Járuá* (cold weather), produced in Paush, Mágh, and Phálgun, answering to our January and February; (2) the *Jaishthá*, corresponding to May and June; (3) the *Ashár* (June and July); (4) the *Bhádra* (August and September); and (5) the *Kártik* (October and November). The most valuable cocoons are those which are brought up from Kámrúp and Nowgong in October and May, to renew the breed. The average duration of one generation of worms is as follows:—

Hatching of the eggs, 10 days; four moultings as worms, 20 days; from time of fourth moulting till commencement of spinning, 10 days; in the cocoon, 20 days; as a moth, 6 days: total, 66 days. The duration of life varies according to the season of the year; in warm weather the various stages are passed through more quickly. The cocoons set aside for breeding from are deposited in close baskets, in which the moths first see the light. When the moths pair, they are taken out of the baskets, and their wings are tied together. They are then placed upon wisps of thatching grass well blackened by smoke, which are hung on a string stretched across the house, and on these the moths deposit their eggs. The eggs laid during the first three days are not kept, being considered as useless. As soon as the eggs begin to produce worms, these wisps of grass are removed to the *súm* trees, where the worms remain from twenty to thirty days, during which time the four moultings take place, the worms, during the intervals of the moultings, feeding upon the leaves of the tree. This is the period during which the most constant care and attention are necessary. The trees require to be watched day and night, as the worms are beset by numerous and indefatigable foes, such as ants, birds of all sorts, bats, flies, wasps, etc. The ground underneath and between the trees is kept quite clear; the trunk and boughs are frequently smeared with sweet substances to attract the ants, which, being thus collected together, are destroyed in great numbers. Bunches of fresh plantain leaves are kept tied round the tree trunks at some height from the ground, in order to arrest the descent of the worms from the trees. When about to spin, the worms descend the tree-trunks to the barriers of leaves. They are then attracted on to bundles of dried leaves of various kinds, and in these bundles are conveyed to the house, where they are hung up and the worms left to spin their cocoons. The chrysalis is killed either by continuous exposure to the sun, or by smoking over a grass fire. The worms can be purchased at the rate of from a hundred and fifty to two hundred and fifty for 1s.; and cocoons at from five hundred to eight hundred for 2s., according to the season. A thousand cocoons will produce from six to eight and a half ounces of silk thread, which sells at the rate of from 10s. to 12s. a pound. A silk waistcloth (*dhuti*). eighteen feet long by about three feet wide, is worth from £1, 4s. 0d. to £2½ according to the quality. Cocoons for breeding from are sold by the thousand, and vary in price according to the season and the quan-

tity in the market. The average price is about 4s. per thousand. Before the silk is wound off, the cocoons are boiled for about an hour in a solution of wood ashes, and are then allowed to cool, after which the silk thread is easily detached and wound off. There is no special class of people in Assam who gain their living by making *múgá* cloth, which is carried on in nearly every household. The manufacture is left entirely in the hands of the women, who each supply their own family wants. None of the cloth is made especially for sale or exportation. The silk thread, however, is exported to a small extent. The wearing of the cloth is effected in a very rough, primitive manner, and with exactly the same appliances used by villagers in other parts of India, in making their coarse cotton fabrics. The Phákiáls, a hill tribe, manufacture a sort of tartan cloth.

The people of the District are not remarkable for any specialty in their manufactures. The inhabitants are all strictly agricultural, and there is no proper manufacturing class except the braziers and potters, and their number is exceedingly small. The Assam braziers formerly manufactured cooking and other domestic utensils of well-amalgamated metal, and of a handsome shape, but this trade now may be said to have almost died out, the cheaper imported brass vessels in common use throughout Bengal having quite superseded the Assam manufacture, which, though of better quality, was very much more costly. The pottery manufactured in the District is of an exceedingly rude description. Carving in ivory was formerly practised to some extent in parts of Assam, but at the present day no trace of it is to be found in this District.

COMMERCE AND TRADE.—The principal seats of commerce are the Civil Station and town of Dibrugarh, the Subdivisional town of North Lakhimpur, Jáipur, and Sadiyá. The following is an estimate of the exports and imports of the District in 1871, with their approximate value; but the Deputy-Commissioner who has favoured me with the figures states that they must not be accepted as trustworthy, as the only information he was able to obtain has been derived from the native merchants and traders. The following is the estimate:

IMPORTS.—(1) Dibrugarh: rice, 3705 tons, value £45,000; tobacco, 56¼ tons, value £1875; gum, 3 hundredweights, value £16; salt, 370½ tons, value £5500; oil, 155 tons, value £8000;

iron, 112½ tons, value £1800; cloth, 150,000 pieces, value £67,500. (2) Sadiyá: rice, 187½ hundredweights, value £112, 10s. od.; tobacco, 7½ hundredweights, value £12, 10s. od.; salt, 75 hundredweights, value £55; oil, 30 hundredweights, value £80; iron, 7½ hundredweights, value £6; cloth, 300 pieces, value £135. (3) Jáipur: rice, 750 hundredweights, value £450; tobacco, 300 hundredweights, value £500; salt, 900 hundredweights, value £660; oil, 60 hundredweights, value £160; iron, 225 hundredweights, value £180; cloth, 300 pieces, value £135. (4) North Lakhimpur: tobacco, 30 hundredweights, value £50; salt, 220½ tons, value £3300; oil, 187½ tons, value £10,000; iron, 150 hundredweights, value £120; cloth, 5000 pieces, value £2250. Total imports: rice, 3797 tons, value £45,562, 10s. od.; tobacco, 86⅔ tons, value £2437, 10s. od.; gum, 3 hundredweights, value £16; salt, 648¾ tons, value £9515; oil, 342 tons, value £18,240; iron, 131⅔ tons, value £2106; cloth, 155,600 pieces, value £70,020. Grand total value of imports, £147,897.

THE EXPORTS from the District for each of the four Divisions are returned as follow:— (1) Dibrugarh: tea, 393¼ tons, value £31,470; rubber, 66¼ tons, value £1800; *múgá* silk thread, 7½ tons, value £4060; wax, 7¼ tons, value £800; ivory, 9¾ hundredweights, value £338; mustard, 7½ tons, value £500. (2) Sadiyá: rubber, 9⅓ tons, value £300; wax, 18¾ hundredweights, £100; ivory, 2⅜ hundredweights, value £52. (3) Jáipur: tea, 1½ tons, value £180; rubber, 40½ tons, £1440; wax, 2¼ hundredweights, value £12; ivory, ¾ hundredweight, value £26. (4) North Lakhimpur: tea, 105 tons, value £12,000; rubber, 105 tons, value £4800; *múgá* silk thread, 3¾ tons, value £2030; wax, 11¼ tons, value £1200; ivory, ¾ of a hundredweight, value £26; mustard, 112½ tons, value £750; rice, 105 tons, value £1000. Total exports: tea, 546¾ tons, value £43,650; rubber, 260⅔ tons, value £8340; *múgá* silk thread, 11¼ tons, value £6090; wax, 19¾ tons, value £2112; ivory, 12¾ hundredweights, value £442; mustard, 187½ tons, value £1250; rice, 105 tons, value £1000. Grand total value of exports, £62,884; excess of imports over exports, £85,013.

The foregoing is, however, a very partial statement, and only gives the principal items of import and export. As a matter of fact, the exports are thought to considerably exceed the imports in value. The trade of the District is carried on almost entirely by foreigners, chiefly Márwáris or Musalmán shopkeepers from Dacca. The

only fair in the District is one lately established by Government at Sadiyá. The hill tribes assemble here annually to receive Government presents, and bring down with them skins, musk-pods, wax, bamboos, and cane mats, to barter for salt, beads, ironware, cooking pots, etc. Cotton also is exported from the Sadiyá country. The annual fair at Sadiyá, however, is regarded rather as a means of [illegible]g some political communication with the neighbouring [illegible], than as a channel of distribution for articles of trade. [illegible]he local manufactures, with the exception of tea and silk [illegible]e exported from the District; the crops which are raised [illegible]nsumed locally. It is chiefly owing to the extension of the [illegible]n and manufacture of tea, and the export of india-rubber, [illegible] exports exceed the imports in value; but this does not [illegible]pium in the calculation, which is largely imported by [illegible]ent, and of which the yearly consumption is said to amount [illegible]alue of £25,000. The profits derived from trade are [illegible]nfined to the foreign merchants, and therefore there is [illegible]n accumulation of coin from this source going on in the

[illegible]AL.—Such accumulations when they do occur are probably [illegible] The rate of interest in small transactions, when money is [illegible]he security of ornaments or household utensils, ranges from [illegible] thirty per cent. In larger loan transactions the rate of in[illegible]ctuates considerably, and is fixed between the borrower and [illegible]r entirely with regard to the particular circumstances of each [illegible]e rate is generally from 6 *pies* to one *ánná* in the rupee per [illegible], or from thirty-seven and a half to seventy-five per cent. per annum. In the first of these cases, property is generally pledged to the full value of the loan; while the second class of transactions appear as a rule to be merely secured on a personal bond executed by the borrower, and hence the higher rate of interest charged. Mortgages on houses or lands are very uncommon. Advances to cultivators are generally made on the personal security of the borrower or on a bond, and bear interest at the rate of about thirty-seven and a half per cent. per annum; it is not customary for money-lenders to secure a loan by a lien upon the crops. Native capital is never employed in the purchase of estates, and therefore it is impossible to say what a purchaser would consider to be a fair return for the investment of his capital in land. There are no regular banking establishments in the District. Loans are chiefly conducted by

the Márwárí merchants and shopkeepers, who combine trade with money-lending.

IMPORTED CAPITAL.—TEA PLANTING is the only enterprise in Lakhimpur at present conducted with European capital and under European supervision. In 1871 there were about ninety tea plantations in the District, divided among nine or ten companies and several private individuals. These gardens give employment to about fifty European managers and assistants, and upwards of five thousand imported coolies, in addition to local labourers and native subordinates. The following is a list of the different tea gardens in the District in that year, showing where possible the names of the proprietors, the extent of land under cultivation, and the approximate out-turn of tea. Many planters evince an objection to supply information about their concerns, and in consequence the exact and out-turn of several of the gardens cannot be given. (1) Rá... garden; amount of land under cultivation, 60 acres; approxi... yearly out-turn of tea, 67½ hundredweights. (2) Típlung; ext... land under cultivation, 30 acres; approximate out-turn, 15 hun... weights; name of proprietor, Kitsi Dás. (3) Matalá; 130 ... (4) Dibrugarh; 150 acres. (5) Cháulkhoá; 60 acres; out-t... the three, 867¾ hundredweights; proprietor, the Hamay Tea ... (6) Timoná. (7) Lahwál. (8) Bakol. (9) Mankátá; 270 acre... out-turn, 600 hundredweights; proprietor, the Matak Tea Company. (10) Sisá; 120 acres; out-turn, 375 hundredweights. (11) Mankátá; 120 acres; out-turn, 375 hundredweights. (12) Rhea; 75 acres; out-turn, 150 hundredweights; proprietor, British India Tea Company. (13) Chaukdingiá; 100 acres; out-turn, 187½ hundredweights. (14) Bangpárá; 70 acres; out-turn, 150 hundredweights; proprietor, Rev. J. H. Usborne. (15) Jahái; 35 acres; 80 hundredweights; and (16) Bákol; 50 acres; out-turn, 75 hundredweights; proprietor, Mr. W. Forbes. (17) Chubwá; 713 acres; out-turn, 851¾ hundredweights; proprietor, Chubwá Tea Company. (18) Pánitulá, and (19) Dahutiá; 86 acres; out-turn, 63¾ hundredweights; proprietor, Mr. N. White. (20) Moran; (21) Tikarái; (22) Sipon; total area, 400 acres; total out-turn, 900 hundredweights; proprietors, Moran Tea Company. (23) Dam-Dam, and (24) Bishákopái; total area, 250 acres; out-turn, 825 hundredweights; proprietors, W. Warren and Company. (25) Máiján; (26) Májáguli; (27) Nadwá; (28) Tingri; (29) Rangágorá; (30) Bar Baruá; (31) Bajáltali; and (32) Tengsilhoriá: total cultivated area, 1125 acres; total out-turn, 3000

hundredweights; proprietor, Upper Assam Tea Company. (33) Kubang; area, 100 acres; out-turn, 225 hundredweights; proprietor, Mr. G. H. Lindsay. (34) Talap, and (35) Dhangorí; area, 385 acres; out-turn, 750 hundredweights; proprietor, Mr. R. G. Shaw. (36) Khoyáng; (37) Báhman; (38) Tingkang; and (39) Hargauríján; total cultivated area, 550 acres; out-turn, 1237½ hundredweights; proprietor, Dihing Tea Company. (40) Rájgarh; (41) Bolái; (42) Dirán; (43) Roámáriá; (44) Gaiján; (45) Mohanbárí; (46) Silikághát; (47) Kolegná; (48) Báliján; and (49) Dibrubári; total cultivated area, 300 acres; out-turn, 675 hundredweights; proprietor, Eastern Assam Company. (50) Singliján, and (51) Mádhábkhát; no information as to area and out-turn; proprietor, Messrs. John Teil and Company. (52) Bángpárá, and (53) Sisá; area, 195 acres; out-turn, 375 hundredweights; proprietors, Messrs. Rayson and Teil. (54) Bhogpárá; no information as to area and out turn; proprietor, Bhogpárá Tea Company. (55) Mohanbárí, and (56) Oakland; no information as to area and out-turn; proprietor, Mr. W. G. Wagentrieber. (57) Tiphuk; area, 70 acres; out-turn, 150 hundredweights; proprietor, Mr. A. B. St. George. (58) Cháulkhoá; (59) Medlá; (60) Kanekor; (61) Baumáriá; (62) Lipuli; (63) Çato; (64) Tingri; (65) Kungrián; (66) Kehang; (67) Tipum; (68) Hukánjuri; (69) Jáipur; (70) Naholía; (71) Diwál; (72) Taurak; total cultivated area, 600 acres; total out-turn, 1350 hundredweights; proprietor, late Northern Assam Tea Company. (73) Atábári; area, 250 acres; out-turn, 637½ hundredweights; proprietor, Colonel Rattray. (74) Naharání; area, 117 acres; out-turn, 263¼ hundredweights; proprietor, Mr. A. J. Peat. (75) Kumátutiá; (76) Hátilong; (77) Kadam; (78) Elengámárá; and (79) Deobil; total cultivated area, 203 acres; out-turn, 456¾ hundredweights; proprietor, Lakhimpur Tea Company. (80) Jaihing; (81) Diju; and (82) Pátálipani; no information as to area and out-turn; proprietors, Messrs. Wise and Smith. (83) Hálmári; no information as to area and out-turn; proprietors, Messrs. Watson and Company. (84) Duláhát; no information as to area and out-turn; proprietors, Messrs. Gibson and Hall. (85) Siloni; no information as to area and out-turn; proprietors, Messrs. Stewart, Hall, and Langlois. (86) Bhipuriá; no information as to area and out-turn; proprietors, Messrs. Wise and Belle.

The tea industry, after having passed through periods of depression

[*Sentence continued on page* 390.

TEA STATISTICS OF LAKHIMPUR DISTRICT IN 1874.

NAME OF PROPRIETOR.	No. of Gardens of which the Estate consists.	Season in which the Estate was commenced.	Number of European Assistants employed.	Number of Native Officials above the rank of *daffadar* employed	EXTENT OF LAND. Held in Grants under Old Rules.	Held in Fee-simple under New Rules.	Held under Cultivation Leases or Rent paying *pattas*.	Total	Area under Cultivation at the close of 1873.	Brought under Cultivation in 1874 (year of Report).	Total Area under Cultivation at the close of 1874.	Out-turn of Tea in lbs in Season 1873.	Out-turn of Tea in lbs in Season 1874 (year of Report).	Increase.	Decrease.	Average Monthly No of Labourers employed during the Year: Imported. Men	Imported. Women.	Imported. Children	Imported. Total.	Local. Men.	Local. Women.	Local. Children	Local. Total.
Upper Assam Co.,	6	1863	6	16	4,011	1,920	746	6,677	1,582	...	1,582	309,996	331,475	26,650	5,171	572	476	125	1173	207	70	14	291
British India Tea Co.,	3	1850-58	...	7	...	2,205	264	2,469	420	50	470	95,462	92,022	...	3,440	109	76	16	201	94	95	42	231
Warren Brothers,	3	1861	3	6	...	5,500	...	5,500	525	195	720	99,662	140,530	40,868	...	344	264	76	684	81	44	47	172
Wilton Tea Co., Assam,	10	1861	2	10	2,056	11,172	386	13,614	747	110	857	103,480	104,015	535	...	316	260	42	618	160	23	6	180
Matak Tea Co.,	4	1862	1	4	2,130	...	40	2,170	335	45	380	61,511	69,008	7,497	...	56	59	6	121	98	63	8	169
R. Gorden Shaw, Esq.,	3	1866	4	8	...	9,400	165	9,565	1,070	150	1,220	105,211	177,373	72,162	...	567	494	103	1164	16	2	...	18
J. E. Welborne, Esq,	5	1858	1	5	587	...	133	720	94	45	139	4,995	3,360	...	1,635	25	18	2	45	20	...	...	20
Jokái Division,	5	1862	1	14	...	...	341	341	341	...	341	44,557	53,040	8,483	...	91	96	22	209	45	41	18	104
H. G. Lindesay, Esq.,	2	1864	...	2	...	400	80	480	200	...	200	40,000	68,000	28,000	...	126	110	44	280	...	...	...	...
G. G. Seller, Esq.,	1	...	...	1	...	620	...	620	80	...	80	12,800	16,640	3,840	...	...	...	...	...	54	41	12	107
Arthur J. Peal, Esq.,	1	1863	...	4	1,400	1,470½	2½	2,873	55	...	55	11,048	16,000	4,952	...	17	19	4	40	30	...	1	31
Gilbert Finlayson,	1	...	...	2	...	...	100	100	6	30	36	...	2,880	2,880	...	28	25	9	62	4	...	...	4
Jokái (Assam Tea Co.),	3	1860	...	3	...	...	658	658	215	...	215	32,260	44,800	12,540	...	109	73	9	191	16	...	...	16
Dihing Co. (Limited),	6	1865	4	10	...	7 580	100	7,680	692	120	812	167,840	166,679	...	1,161	80	62	22	173	135	120	24	279
Messrs. J. W. Holl & Co.,	1	1870	...	3	...	611	175	786	120	20	140	12,960	27,440	14,480	...	56	47	3	116	19	20	2	41
A. Laurie, Esq.,	4	1864	2	8	...	3,118	55⅓	3,173⅓	268	23⅓	291⅓	46,217	62,168	15,951	...	136	106	16	258	34	...	...	34
J. H. Williamson,	1	1864	...	3	...	1,224	48	1,272	150	60	210	20,504	24,000	3,496	...	46	37	6	89	...	...	...	...
William Forbes, Esq.,	1	1873	...	3	...	...	150	150	60	...	60	...	800	800	...	39	18	9	66	...	...	...	...
Messrs. F. C. Moran & Co.,	1	1870	...	1	...	500	...	500	104	25	129	4,020	12,800	8,780	...	24	13	8	45	33	13	8	54
J. M. Wood & C. Brownfield,	2	1871	...	1	...	...	60	60	57	20	77	8,670	13,600	4,930	...	11	13	...	24	12	5	1	18
Carry forward,	63	...	24	111	10,184	45,720½	3,504	59,408½	7,121	893½	8,014½	1,181,193	1,426,630	256,844	11,407	2761	2266	522	5559	1058	537	183	1778

TEA STATISTICS OF LAKHIMPUR DISTRICT IN 1874—*continued.*

NAME OF PROPRIETOR.	No. of Gardens of which the Estate consists	Season in which the Estate was commenced	Number of European Assistants employed.	Number of Native Officials above the rank of *daffadar* employed.	EXTENT OF LAND				Area under Cultivation at the close of 1873.	Brought under Cultivation in 1874 (year of Report).	Total Area under Cultivation at the close of 1874	Out turn of Tea in lbs. in Season 1873.	Out-turn of Tea in lbs. in Season 1874 (year of Report).	Increase.	Decrease.	Average Monthly No. of Labourers employed during the Year.							
					Held in Grants under Old Rules	Held in Fee-simple under New Rules.	Held under Cultivation Leases or Rent-paying *pattas*	Total.								Imported.				Local.			
																Men.	Women	Children	Total	Men.	Women	Children.	Total.
Brought forward .	63	...	24	111	10,164	45,720½	3,504	59,408½	7,121	893½	8,014½	1,181,193	1.426,630	256,844	11,407	2761	2266	522	5559	1058	537	183	1778
Messrs. J. M. Wood & F. C. Moran, . .	1	1873	...	1	...	513	...	513	27	27	54	...	...	...	...	3	5	2	10	10	...	...	10
Hannay Brothers, .	3	1852	1	5	...	1,639	95	1,734	250	30	280	64,437	74,180	9,743	...	31	28	9	68	138	99	34	271
James Davidson, Esq., .	1	1872	...	...	...	...	250	250	70	30	100	...	...	...	...	...	...	...	...	25	30	10	65
Málbhog Bárua, . .	1	1872	...	2	244	...	...	244	80	...	80	2,000	3,200	1,200	...	20	15	10	45	30	...	...	30
H. E. S. Hannay, Esq.,	2	1871	1	2	...	1,119	...	1,119	92	18	110	1,450	4,000	2,550	...	21	15	3	39	15	20	10	45
Salig Rám Kayá, . .	1	1871	...	...	...	...	9	9	9	...	9	1,400	1,310	...	90	...	...	...	...	9	...	...	9
Messrs. Hore, Millon, & Co., ...	1	1874	...	3	...	1,000	...	1,000	...	100	100	...	...	...	...	42	24	3	69	...	...	...	...
E. H. W. Schimidtz, Esq.,	3	1866	...	2	...	...	45	45	45	...	45	1,080	1,400	320	...	...	...	...	...	*	*	*	*
Jáiprasad Sing, . .	2	1872	...	2	...	...	95	95	66	...	66	965	2.658	1,693	...	...	...	...	...	30	5	6	41
Newport White, Esq., .	2	1865	...	2	1,594	444½	62	2,100'	210	...	210	8,040	9,710	1,670	...	55	51	13	119	38	...	...	38
Romai and Tipling Tea Estate, ...	1	1867	1	2	...	...	60	60	40	10	50	12,560	12,560	...	...	...	...	...	...	20	20	10	50
Khetsi Dass Agarwálá, .	1	...	...	1	...	...	26	26	26	...	26	640	800	160	...	...	...	...	..	12	...	...	12
Medela Co. (Limited), .	4	1860–67	1	5	...	1,616	643	2,259	245	40	285	36,800	48,800	12,008	...	114	144	18	276	24	13	...	37
Eastern Assam Tea Co.,	13	1864	5	10	828	11,588	210	12,626	622	87	709	117,218	143.470	26,252	...	337	175	13	525	25	42	5	72
Mothola Tea Co., . .	1	...	...	5	...	1,041	...	1,041	167	25	192	41,600	46,912	5,312	...	19	17	5	41	28	38	19	85
Tengrái Tea Co , . .	6	...	4	7	1,900	1,100	900	3,900	330	40	370	650	800	150	...	230	186	20	436	30	...	...	30
J. P. Wise, Esq., .	3	1863–67	4	11	...	1,560	214	1,774	590	50	640	709	1,335	626	...	196	176	39	411	75	26	9	110
J. Deacon, Esq., . .	1	1872	1	2	...	470	...	470	110	40	150	...	1,200	1,200	...	58	46	12	116	10	...	...	10
T. L. Burlaw & Co., .	2	1856	...	3	606	...	90	696	190	...	190	31,830	32,355	1,125	...	110	88	34	232	30	3	...	33
Total, . . .	112	...	42	176	15,356	67,811	6,203	89,370	10,290	1,390.5	11,680.5	1,502,572	1,811,920	320,845	11,497	3997	3236	703	7946	1607	833	286	2726

*Daily labour employed.

Sentence continued from page 387.]
arising from reckless speculation and want of experience in its earlier years, is now a firm and stable industry, steadily growing in importance and prosperity. At the end of 1874 there were 112 gardens under plant, occupying an area of 89,370 acres, of which 11,680 were actually in bearing. The total out-turn of tea in 1874 amounted to 1,811,920 lbs., or an increase of 308,868 lbs. over that of the previous year. These 112 gardens find employment for 7946 imported and 2726 local labourers. The table on pp. 388, 389, showing the details of the cultivation, etc. of each of the gardens in 1874, has been furnished to me by the Deputy-Commissioner.

The process pursued in the manufacture of tea is very simple. Three leaves are all that are usually plucked from a single stalk; more can be gathered, but if this is done the tea will be coarse and of poor quality, and the bushes will deteriorate rapidly. After the leaves are plucked they are brought into the factory and weighed, and then placed in the withering house on long bamboo trays and well spread out The 'withering house' is one of the most essential appliances for tea manufacture, and without a good one fine tea cannot be made in large quantities. The leaf remains on these bamboo trays until the next morning, when, if not properly withered, it is placed out in the sun till it is considered soft enough to roll; when it is sufficiently soft, the tea makers commence rolling it by hand slightly in the sun. After this the leaf is taken into the tea house and thoroughly rolled either by hand or in a rolling machine. It is then kneaded into balls, and immediately afterwards taken away by other workers to be dried over a charcoal fire. In this process great care must be taken that the tea does not get burnt; and that the fire is not too strong.

Historical Sketch.—The following paragraph is quoted from Robinson's *Account of Assam* (ed. 1841, pp. 322-324). It appears to refer more particularly to the part of the District north of the Brahmaputra:—'The early history of this Division is very obscure, and involved in many fabulous traditions. The first accounts we have that bear any semblance of truth, record an invasion and possession of the country by the Bára (twelve) Bhuiyás, who are reported to have found it in a flourishing state. The vanquished inhabitants were, in all probability, Hindus, as the event is laid subsequently to the dynasty of the Páls. All the traditions that we have met with agree in affirming that the Bára Bhuiyás were

leaders of colonists, who, during the convulsions that disturbed the western provinces of India, were obliged to leave their troubled homes and seek an asylum elsewhere. These soldiers of fortune are said to have been at first subdued by their opponents; but shortly after to have recovered the country. To the twelve Bhuiyás are attributed some of the large tanks still to be seen about Bánskátá and Lakhimpur. The dynasty of these Chiefs was subsequently subdued by the Chutiás, a branch of the great Shan family, who in all probability emigrated into the Province a short time prior to the invasion of the Ahams. The chief seat of the Chutiás, when they were in the ascendant, appears to have been about Lakhimpur and the banks of the Subansirí. They held the country on the north of the Brahmaputra, probably as far down as Bishnáth. On the arrival of the Ahams, the Chutiás sustained a long struggle with them, but were finally subdued. On their defeat the greater portion of the people, or more probably the families of the most influential Chiefs, were removed to the tract now known as Chutiá in the Darrang Division, whence it derived its name. Many of the inhabitants of Lakhimpur still call themselves Chutiás; but having now embraced Hinduism, and, as far as we have learned, lost all traces of their original language, there is no longer any mark of distinction between them and the rest of the inhabitants. Though this portion of the country had passed into the hands of the conquerors, it seems still to have retained its former prosperity. It received its first great shock in the reign of Gaurináth Sinh. When that imbecile prince was driven out of his capital, and obliged to seek refuge in Lower Assam, the whole of this Division was left a prey to the devastations of the Moámáriás. The Khamtis, likewise, availing themselves of the commotions that troubled the Province, followed on the track of the Moámáriás, and laid waste and utterly depopulated this once flourishing District. The partial return of order effected by the great Burá Gosáin had scarcely restored prosperity when the Burmese again laid waste the whole country. This Division was in particular exposed to the wanton cruelties of these barbarians. Left to their own resources, the people determined on opposing the excesses of their invaders, and having placed themselves under the direction of a leader (the Háo Burá), they made a gallant stand against the invading armies near Lakhimpur. They were, however, defeated with great loss; and the enemy, with redoubled fury, vented retribution on the miserable

inhabitants. The misfortunes to which Lakhimpur was subject did not cease with the expulsion of the Burmese. For years after the conquest of the country by the British troops, no officers could be spared for the administration of this remote tract. The inordinate exactions of the native agents conduced in no small degree to the emigration of a number of the inhabitants. The insufficiency of population likewise exposed this District to the aggressions of the adjacent hill tribes; and the exactions of the Daphlás and Miris contributed largely to the desertion of a great portion of the inhabitants. On the resumption of Upper Assam by the British Government, this District was for the first time brought under direct European superintendence.'

ADMINISTRATION: REVENUE AND EXPENDITURE.—In 1839-40, immediately after the administration of the District was resumed from the mal-administration of the native rulers whom we had reinstated upon the expulsion of the Burmese, the total revenue of Lakhimpur amounted to £2282, 12s. od., against a total expenditure of £2996, 6s. od. By 1850-51, the total net revenue had risen to £7074, 8s. od., and the expenditure to £6038, 10s. od. In 1860, the net revenue amounted to £16,988, 14s. od., and the expenditure to £5819, 4s. od. In 1870-71, the Deputy-Commissioner returned the total net revenue of the District at £48,429, 12s. od., and the expenditure at £24,856, 8s. od. In 1875-76, the latest year for which materials are available, the revenue of Lakhimpur amounted to £56,726. Full details cannot be given of the revenue and expenditure as in the case of other Districts, owing to the loss of the records by a fire which totally destroyed the Government Court buildings at Dibrugarh in April 1872.

THE LAND TAX is the principal source of revenue in the District, and has increased ten-fold in the thirty-one years between 1839-40 and 1870-71. In the former year the District contained 26 revenue-circles or *mauzás*, which yielded a total land tax of £1337, 14s. od., or an average payment of £51, 9s. od. from each estate. In 1850-51 the number of *mauzás* amounted to 110, paying a total land revenue of £3577, 14s. od., or an average payment of £32, 10s. 6d. from each estate. By 1870-71 the number of *mauzás* had increased to 126, and the Government land revenue to £14,300, or an average payment of £113, 10s. od. from each estate. The average amount realised from each small separate estate paying a Government revenue of less than £10 a year, was returned at

£2, 6s. 6d.; that of the middle class of estates paying between £10 and £100 a year, at £45, 6s. 4d.; and that of large estates paying upwards of £100 a year, at £250, 15s. 0d. In 1875 the number of *mauzás* amounted to 127, the total land revenue demand being £19,851, 12s. 0d., equal to an average payment of £156, 5s. 0d. from each *mauzá*. The number of separate rent-paying tenures paying their revenue to Government through the *mauzádárs* in 1875-76 is returned at 22,274. The total land revenue demand of that year amounted to £21,067, equal to an average payment of 18s. 11d. from each holding.

PROTECTION TO PERSON AND PROPERTY.—In 1839 there were seven magisterial, civil, and revenue courts in the District. In 1850-51, the number of courts had increased to twelve; and in 1870-71, to fifteen, viz. five magisterial, and ten civil and revenue courts. The number of covenanted European officials stationed in the District, was one in 1839, two in 1850, and three in 1870-71 and 1875-76. There are also one English and two native uncovenanted judicial officers.

POLICE.—For police purposes Lakhimpur is divided into six police circles (*thánás*) with seven outpost stations. In 1840, the cost of officering the police, from the rank of head constable (*jamáddár*) upwards, amounted to £211. In 1860, prior to the introduction of the present regular District police, person and property were protected by a force of 46 armed guards (*barkandázs*) and 175 local militia, the whole being maintained at a cost of £583.

POLICE STATISTICS.—THE REGULAR POLICE consisted of the following strength at the end of 1872:—1 superior European officer or District Superintendent, at a salary of Rs. 700 a month, or £840 a year; 2 subordinate officers on a salary of upwards of Rs. 100 a month, or £120 a year, and 42 officers on less than Rs. 100 a month, or £120 a year, maintained at a total cost of Rs. 1330 a month, or £1596 a year, equal to an average of Rs. 30. 3. 8 a month, or £36, 5s. 6d. a year for each subordinate officer; and 301 foot police constables, maintained at a total cost of Rs. 2582 a month, or £3098, 8s. 0d. a year, equal to an average pay of Rs. 8. 9. 3 a month, or £10, 5s. 10½d. a year for each man. The other expenses connected with the regular police in 1872 were,—an average of Rs. 100 a month, or £120 a year, as travelling expenses for the District Superintendent; Rs. 118. 5. 4, or £142

a year, as pay and travelling allowances for his office establishment; and an average of Rs. 481. 6. 8 a month, or £577, 14s. od. a year for contingencies and all other expenses; bringing up the total cost of the regular police of Lakhimpur District in 1872 to Rs. 5311. 12. 0 a month, or a total for the year of £6374, 2s. od.; total strength of the force, 346 officers and men. The force was of the same strength in 1875-76, but the cost was reduced to £5980, 18s. od. The present area of the regularly settled tract of Lakhimpur District is 3145 square miles; and the total population, as ascertained by the Census of 1872, is 121,267 souls. According to these figures, there is one policeman to every 9·09 square miles of the District area, and one to every 350 of the population. The cost of maintenance of the force in 1875-76 was equal to Rs. 19. 0. 8 or £1, 18s. 1d. per square mile of area, and R. 0. 7. 10 or 11¾d. per head of the population.

CRIMINAL STATISTICS.—During the year 1872, 357 'cognisable' cases were reported to the police, of which 73 were discovered to be false, and 8 were not inquired into under section 117 of the Criminal Procedure Code. Convictions were obtained in 134 cases, or 48·55 per cent. of the 'true' cases, in which 433 persons were tried, of whom 200 or 46·19 per cent. were convicted. Of 'non-cognisable' cases, 654 were instituted, in 337 of which process issued; 577 persons were tried, of whom 171 or 29·64 per cent. were convicted; the proportion of persons convicted being as one to every 709 in the total District population.

The following details of the cases and convictions for different crimes and offences in 1872, are quoted from the Report of the Inspector-General of Police for that year. The 'cognisable' cases were as follow:—Class I. Offences against the State, public tranquillity, safety, and justice—Offences relating to coin, stamps, and Government notes, 2 cases, 1 person tried, and convicted; other offences against public justice, 5 cases, 10 persons tried, 5 convicted; rioting or unlawful assembly, 1 case but no conviction. Class II. Serious offences against the person—Attempts at murder, 1 case but no conviction; culpable homicide, 2 cases, 3 persons tried, but none convicted; rape, 1 case, 1 person tried but no conviction; unnatural offences, 1 case, 1 person tried but not convicted; attempt at, and abetment of, suicide, 1 case, 1 person tried and convicted; grievous hurt, 2 cases, 2 persons tried and convicted; hurt by dangerous weapon, 4 cases, 10 persons tried, 2 convicted; kidnap-

ping or abduction, 1 case, 5 persons tried, but none convicted; wrongful confinement and restraint in secret, or for purposes of extortion, 1 case, 1 person tried and convicted; criminal force to public servant or woman, or in attempt to commit theft or wrongfully confine, 11 cases, 14 persons tried, 9 convicted. Class III. Serious offences against person and property, or against property only—Serious mischief and cognate offences, 5 cases, 6 persons tried, 1 convicted; lurking house trespass, or housebreaking with intent to commit an offence, or having made preparations for hurt, 1 case, 2 persons tried and convicted; house trespass with a view to commit an offence or having made preparation for hurt, 1 case, 5 persons tried, but none convicted. Class IV. Minor offences against the person—Hurt on grave or sudden provocation, 3 cases, 2 persons tried, 1 convicted; wrongful restraint and confinement, 33 cases, 50 persons tried, 16 convicted. Class V. Minor offences against property—Lurking house trespass or housebreaking, 15 cases, 9 persons tried, 2 convicted; theft of cattle, 7 cases, 13 persons tried, 7 convicted; ordinary theft, 99 cases, 85 persons tried, 42 convicted; criminal breach of trust, 24 cases, 8 persons tried, 2 convicted; receiving stolen property, 14 cases, 16 persons tried, 10 convicted; criminal or house trespass, 38 cases, 59 persons tried, 5 convicted. Class VI. Other offences not specified above—Offences against religion, 2 cases but no conviction; excise laws, 8 cases, 9 persons tried, 6 convicted; public and local nuisances, 29 cases, 42 persons tried, 33 convicted. Other special and local laws 'cognisable' by police —Arms Act, 1 case, 3 persons tried, and all convicted; illicit cultivation of poppy under the 'Opium Laws,' 2 cases, 4 persons tried, and all convicted; Labour Transport Act, 42 cases, 71 persons tried, 45 convicted. The total number of persons actually tried in 'cognisable' cases was 433, of whom 200 or 46·19 per cent. were convicted, either summarily by the Magistrate, or at the Sessions Court.

The number of cases, and of persons tried and convicted in 'non-cognisable' cases during 1872 is returned as follow:—Class I. Offences against the State, public tranquillity, and justice—Offences against public justice, 16 cases, 14 persons tried, 9 convicted; offences by public servants, 3 cases, 3 persons tried, 2 convicted; false evidence, false complaints and claims, 15 cases, 34 persons tried, 1 convicted; rioting, unlawful assembly, affray, 1 case, 13 persons tried, 13 convicted. Class II. *nil.* Class III. *nil.* Class

IV. Minor offences against the person—Hurt, 2 cases, 7 persons tried, 6 convicted; criminal force, 271 cases, 252 persons tried, 75 convicted. Class V. Minor offences against property—Cheating, 28 cases, 15 persons tried, 4 convicted; criminal misappropriation of property, 83 cases, 43 persons tried, 10 convicted; simple mischief, 53 cases, 50 persons tried, 8 convicted. Class VI. Other offences not specified above—Offences relating to marriage, 28 cases, 15 persons tried, 2 convicted; offences against religion, 1 case, but none convicted; criminal breach of contract of service, 5 cases, 6 persons tried, but none convicted; defamation, 29 cases, 9 persons tried, 2 convicted; intimidation and insult, 35 cases, 20 persons tried, 6 convicted; public and local nuisances, 4 cases, 4 persons tried, 3 convicted; offences under chapters xviii., xx., xxi., and xxii. Criminal Procedure Code, 16 cases, 11 persons tried, 5 convicted. Special laws 'non-cognisable' by police, in detail—Police Act, 1 case, 1 person tried and convicted; Pound Act, 36 cases, 51 persons tried, 15 convicted; breach of contract, 19 cases, 23 persons tried, 5 convicted; Imported Labourers Act, 5 cases, 3 persons tried, and all convicted; breach of Ferry Laws, 3 cases, 3 persons tried, 1 convicted. The total number of persons actually tried in 'non-cognisable' cases was 577, of whom 171 or 29·64 per cent. were convicted.

Excluding 73 cases declared to be false by the Magistrate, and 8 not taken up by the police, the total number of 'cognisable' and 'non-cognisable' cases investigated in Lakhimpur District in 1872 was 930; in which 1010 persons were tried, of whom 371 were convicted either summarily by the Magistrate, or at the Sessions Court: proportion of persons convicted to persons tried, 36·73 per cent., or one person convicted of an offence of some kind or other to every 327 of the District population.

Jail Statistics.—There are two jails in Lakhimpur District, viz.—the principal jail at the Civil Station of Dibrugarh, and a lock-up at North Lakhimpur. The following are the statistics for the years 1857-58, 1860-61, 1870, and 1875. As explained in other District Accounts, the jail figures for the years 1857-58 and 1860-61 must, owing to a defective form of returns, be received with caution and only looked upon as approximately correct. Since 1870, however, an improved form of preparing the returns has been introduced, and the statistics for that year and for 1875 may be taken as absolutely accurate.

In 1857-58, the first year for which materials are available, the daily average number of prisoners in the Lakhimpur jail was 45; number of civil, criminal, and under-trial prisoners admitted during the year, 64. The discharges were as follow—Transferred, 1; released, 75: total, 76. In 1860-61, the daily average number of prisoners was 109; number of civil, criminal, and under-trial prisoners admitted during the year, 200. The discharges were—Transferred, 3; released, 150; escaped, 8; died, 16; executed, 1: total, 178. In 1870, the daily average number of prisoners was 93; number admitted during the year, 280. The discharges were—Transferred, 13; released, 254; escaped, 5: total, 272.

In 1857-58, the proportion of prisoners admitted into the jail hospital amounted to 148·21 per cent.; in 1860-61, the proportion of persons admitted into hospital amounted to 164·22 per cent., and the deaths to 14·67 per cent. of the average prison population; in 1870, the proportion of persons admitted into hospital was 262·36 per cent. of the average jail population.

The average cost per prisoner for maintenance, including hospital charges, rations, establishment, clothing, contingencies, and all other charges except the prison police guard which is included in the general police budget, is returned as follows:—In 1857-58 it amounted to Rs. 84. 14. 3 or £8, 9s. 9d. per head; in 1860-61, to Rs. 48. 3. 2 or £4, 16s. 5d. per head; and in 1870, to Rs. 102. 7. 10 or £10, 5s. 0d. per head. The cost of the jail police guard in 1870 amounted to an average of Rs. 25. 6. 11 or £2, 10s. 10¼d. per head.

Jail manufactures and industries have been carried on in Lakhimpur District for several years, and contribute a certain proportion to the cost of maintenance of the prison. In 1857-58 the total receipts amounted to £31, 16s. 0d., and the charges to £5, 2s. 0d., leaving a surplus or profit of £26, 14s. 0d.; average earnings by each prisoner engaged in manufactures, £4, 14s. 4½d. In 1860-61 the total receipts amounted to £34, 16s. 10d., and the charges to £3, 11s. 9d., leaving a surplus or profit of £31, 5s. 1d.; average earnings by each prisoner engaged in manufactures, £2, 11s. 9d. In 1870 the total credits amounted to £326, 19s. 0d., and the debits to £201, 1s. 8d., leaving a surplus or profit of £125, 17s. 4d.; average earnings by each prisoner engaged in manufactures, £9, 13s. 7½d.

The statistics of the prison population for 1875 are as follows

—The daily average number of civil prisoners in jail was 0·31; under-trial, 4·94; convicts, 70·73: total, 75·98, of whom 2·25 were females. These figures show one prisoner always in jail to every 1596 of the District population, or one female to every 25,144 of the total female population. The total number of prisoners admitted during the year was 512, the discharges being 451, leaving 61 prisoners in jail on the 31st December 1875. Of the daily average of 51·77 labouring convicts, 1·82 were employed as jail officers, 9·87 as jail servants, 5·51 in buildings and repairs, 3·73 in the jail garden, 27·95 in manufactures, and 2·89 in extra-mural labour. The net cost of the jail and lock-up in 1875, deducting cash receipts from manufactures, which amounted to £294, 14s. 0d., was £1012, 18s. 0d.

Educational Statistics.—The comparative table on pp. 399, 400, compiled from the Annual Reports of the Director of Public Instruction, exhibits the number of Government and aided schools in Lakhimpur for each of the years 1856-57, 1860-61, and 1870-71, together with the number and religion of the pupils attending them, the cost of education to Government, and the amount defrayed by fees or from private sources.

Since 1871, however, education has made considerable progress in the District, by the extension of the grant in aid rules to a number of hitherto unaided schools. By this means, the number of schools receiving Government assistance increased from 3 in 1871-72 to 24 in 1872, and the number of pupils from 243 to 699. Besides the Government and aided schools, the Educational Report for 1872–73 returned 21 as yet unaided lower schools in the District. The table on p. 401 exhibits the school statistics for each of the years 1871-72 and 1872-73.

By the end of 1875 the number of schools had increased to 65, and the pupils to 1830.

Return of Government and Aided Schools in Lakhimpur District for the Years 1856–57, 1860–61, and 1870–71.

Classification of Schools.	Number of Schools.			Number of Pupils.											
				Hindus.			Muhammadans.			Others.			Total.		
	1856–57	1860–61	1870–71	1856–57	1860–61	1870–71	1856–57	1860–61	1870–71	1856–57	1860–61	1870–71	1856–57	1860–61	1870–71
Government English School,	...	...	1	.	...	76	..	.	16	...	..	.	.	..	92
Government Vernacular Schools,	7	6	2	266	187	101	18	17	22	2	1	1	286	205	124
Total, .	7	6	3	266	187	177	18	17	38	2	1	1	286	205	216

RETURN OF GOVERNMENT AND AIDED SCHOOLS IN LAKHIMPUR DISTRICT—*continued.*

CLASSIFICATION OF SCHOOLS.	RECEIPTS.						TOTAL EXPENDITURE.		
	Government Grant.			Subscriptions, Fees.					
	1856-57	1860-61	1870-71	1856-57	1860-61	1870-71	1856-57	1860-61	1870-71
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Government English School, . .	...	..	217 6 5	...	...	181 2 11	..	...	398 9 4
Government Vernacular Schools, .	146 1 2	133 8 8	96 0 0	5 16 11	..	60 8 7	153 0 0	138 17 9	156 8 7
Total, .	146 1 2	133 8 8	313 6 5	5 16 11	...	241 11 6	153 0 0	138 17 9	554 17 11

Comparative Statement illustrating the State of Education in Lakhimpur District for the Two Years 1871-72 and 1872-73.

Classification of Schools.	Number of Schools.		Number of Pupils on 31st March.		Average Attendance.		Expenditure.									
							Government.				Other Sources.				Total.	
	1871-72	1872-73	1871-72	1872-73	1871-72	1872-73	1871-72		1872-73		1871-72		1872-73		1871-72	1872-73
							£ s. d.		£ s. d.		£ s. d.		£ s. d.		£ s. d.	£ s. d.
Higher Schools—																
Government, . . .	1	1	77	91	60	84	225	1 9	210	0 0	160	9 2	163	0 0	385 10 11	373 0 0
Middle Schools—																
Government, . . .	2	2	166	133	138	155	60	7 9	96	0 0	87	13 11	89	2 2	148 1 8	185 2 2
Old pathsálás, . . .	...	16	...	377	...	330	...		12	1 9	...		6	18 3	...	19 0 0
New pathsálás, . . .	...	5	...	98	...	98	...		2	4 2	...		2	3 0	...	4 7 2
Total of Government Schools,	3	24	243	699	198	667	285	9 6	320	5 11	248	3 1	261	3 5	533 12 7	581 9 4
Unaided pathsálás, . .	...	21	...	*No Returns.*			...		...		...		...		...	...

POSTAL STATISTICS.—The following table, showing the number of letters, newspapers, etc., received at and despatched from the Lakhimpur post office for the years 1861-62, 1865-66, and 1870-71, together with the postal receipts and expenditure for the same years, is compiled from a return specially furnished by the Director-General of Post Offices :—

POSTAL STATISTICS OF LAKHIMPUR DISTRICT FOR THE YEARS 1861–62, 1865–66, AND 1870–71.

	1861-62.		1865-66.		1870-71.	
	Received	Despatched	Received.	Despatched	Received.	Despatched.
Letters,	3538	3803	4326	3929	69,724	*Materials not received for this column.*
Newspapers,	391	34	903	52	12,210	
Parcels,	185	54	70	48	374	
Books,	0	1	..	9	1,220	
Total,	4114	3892	5299	4038	83,528	
Sale of Postage Stamps.	*Returns not forthcoming.*		£318 9 10		£343 3 3	
Cash Collections,	£51 11 11		205 12 7		179 19 1	
Total Receipts,	51 11 11		524 2 4		523 2 4*	
Total Expenditure,	405 8 0		469 16 11		1024 15 2	

In 1875 there were 6 post offices in the District, at which 136,040 covers were received for delivery.

FISCAL DIVISIONS.—For Fiscal purposes, the regulation portion of Lakhimpur District is divided into 84 *mauzás* or collections of *mauzás*. The following table, furnished by the Deputy-Commissioner from the records of the recent Revenue Survey operations, exhibits the details of the area, population, and land revenue of each *mauzá*. The totals of the population and area differ in some degree from those given in the Census Report, probably because they do not both refer to precisely the same tracts :—

* Exclusive of £73, os. 5d., receipts for sale of stamps for official correspondence. Official or service stamps were first introduced in 1866.

STATEMENT SHOWING THE POPULATION, AREA, AND REVENUE OF EACH *Mauzá* IN THE DISTRICT OF LAKHIMPUR.

Thánd.	*Mauzá.*	Population of each *Mauzá.*	Area in Square Miles of each *Mauzá.*	Revenue of each *Mauzá* in Rupees.
Dibrugarh Sadr Station,	Dibrumukh,	496	1·77	654
,,	Laluká,	1,867	5·46	1,587
,,	Do. Khiráj,	254		303
,,	Diyhola Gáo Quar Gáo,	1,888	11·53	3,957
,,	Patra Gáo Kotihárí Gáo,	1,714	21·89	3,608
,,	Jamira,	1,268	3·36	2,216
,,	Laruá,	1,114	46·27	2,335
,,	Gosáin Gáo,	963	12·08	1,046
,,	Lijái Kotohá,	1,054	23·03	1,590
,,	Jákái,	637	24·03	672
,,	Khonikár,	1,040	14·42	1,385
,,	Daiuiján,	153	*	321
,,	Maukátá, 1st Khund,	311	8·02 †	846
,,	Do. 2d Khd.,	741		1,545
,,	Do. 3d and 4th Khd.,	536		1,934
,,	Kadamání,	1,727	7·22	3,321
,,	Baipárá,	819	3·78	1,786
,,	Titádimoru Miripathar,	1,052	12·35	2,363
,,	Konái Gáo,	617	11·72	565
,,	Bokul,	528	2·75	1,097
,,	Dibrugarh Station and Laluká,	4,243	19·42	3,647
,,	Chabwá,	489	13·91	291
,,	Hiloidarí,	477	8·97	813
,,	Naduá,	754	4·81	1,614
,,	Gorpárá,	864	8·28	1,272
,,	Deyholá,	389	8·60	653
,,	Rohmariá,	1,111	8·41	1,396
,,	Diujái,	1,367	3·84	1,335
,,	Do. Nisf Khiráj,	...	... ‡	665
,,	Gorpárá Do.			147
,,	Sisi,	1,933	186·93	2.674
,,	Dhemájí, Nolonipám,	4,185	153·96	4,787
,,	Bogdouy,	888	27·35	1,335
,,	Ukouimariá,	606	5·32	929
,,	Ghorbandí, Dimoruyuria, Dohutiá, Pandhba,	1,914	33·00	3,119
,,	Lahwál,	1,164	4·93	1,619
,,	Moidomiá,	314	2·70	609
,,	Ikrátoli,	530	9·22	1,344
,,	Juyiliábar,	1,634	8·07	2,718
,,	Timoná,	437	9·10	751
,,	Modárkhát,	1,099	21·49	2,084

* Area not given in the Revenue Survey map.

† All the four Khunds of Maukátá have been shown in one place in the Revenue Survey map, and consequently the areas could not be shown separately.

‡ The lands of these *Nisf Khiráj* estates are scattered in several *mauzás*.

STATEMENT SHOWING THE POPULATION, AREA, ETC.—*continued.*

Thánd.	*Mauzá.*	Population of each *Mauzá.*	Area in Square Miles of each *Mauzá.*	Revenue of each *Mauzá* in Rupees.
Dibrugarh	Tamolikhát, Tingrái, Tipomiá,	2,174	72·64	3,165
Sadr Station,	Bamonikorá,	61	2·66	355
,,	Pandhowá,	1,097	8·10	2,150
,,	Tengakhát, Khouyiakhát, and Obhoipuriá,	284	2·75	427
,,	Bhokolá Gáo,	3,037	155·94	4,010
,,	Khoyang,	512	6·50	942
,,	Joriyurí,	1,163	6·11	2,137
,,	Polougá,	211	97·42	1,836
Jáipur,	Tipling,	464	38·99	230
,,	Chapátolí,	92	...	408
,,	Tipling Khiráj,	419	29·76	265
,,	Phakiál,	308	18·53	246
,,	Mákum,	6,507	300·70	8,599
,,	Jáipur,	212	..	127
,,	Do. Khiráj,	752	53·78	2,267
Dum Dum.	Rángágorá, Chángmái, Bojaltáli, and Sripuriá,	4,450	202·40	3,168
,,	Ujáu Nokhouykholá,	2,041	37·58	2,007
,,	Láina Larpáti and Kokratolí,	1,087	58·65	1,197
,,	Meyilá,	480	3·94	746
,,	Dhadum,	658	25·53	1,035
Sadiyá,	Saikhowá,	484	17·33	567
,,	Mesákí,	682	26·20	706
,,	Háhkháti,	73	22·03	38
,,	Upper Sáikhowá,	1,126	55·32	2,125
,,	Bháti Do.,	357	22·76	954
,,	Upper Sadiyá,	3,320	154·51	3,804
N. Lakhimpur,	Kadam and Gaguldulí,	839	3·75	1,392
,,	Chutiákárí,	2,323	33·50	3,690
,,	Nawkoriá Chinátálí,	1,917	42·20	2,151
,,	Telábí,	2,030	39·96	3,405
,,	Gorhogá,	2,341	25·23	4,092
,,	Lakhimpur,	290		4,092
,,	Do. Khiráj,	2,785	107·23	3,435
,,	Nawboesá Bhoroliá and Klurubiá,	1,688	11·09	2,547
,,	Komolabárí,	628	51·32	997
,,	Betiri,	730	79·64	864
,,	Laluk Doloní,	1,205	74·01	2,401
,,	Bauyphang,	2,744	108·78	2,955
,,	Náráyanpur,	628		455
,,	Do. Khiráj,	892	41·24	1,315
Dhakwákháná,	Máskhowá,	2,501	115·97	2,976
,,	Bordolouí,	6,799	208·91	8,739
,,	Dhoknakháná, Jolbhárí, and Harbi,	1,978	68·27	2,428
,,	Gosain Gáo,	414	12·45	748
Dibrugarh,	Deoghoriá,	107,960	3191·67	159,126
	Total,			

CLIMATE.—The civil medical officer of the District states that the year may be divided into two seasons—viz., the hot and rainy season, which commences about the 15th of June, and terminates about the middle of October; and the dry and cold season, which commences at the latter date, and terminates early in June. The cold weather is unusually prolonged for any place in the plains of India, the months of April and May being agreeably cool. The mean annual temperature is said to be about 65° Fahrenheit, and the average rainfall to be about 115 inches. In 1873 the rainfall at Dibrugarh registered 91·00 inches; at North Lakhimpur, 99·02 inches; and at Sadiyá, 83·43 inches.

THE ENDEMIC DISEASES of Lakhimpur are malarious fevers and their sequelæ, cutaneous disorders of various kinds, rheumatic affections, bronchocele, and suppurative inflammation of the lymphatic glands. Phthisis is prevalent among some of the hill tribes on the north of the Brahmaputra and the Hindustání settlers, but almost unknown among the indigenous population and persons of pure European extraction. Increased cultivation, and the extensive clearance of forest and jungle effected within the past twenty years through the enterprise of the tea planters, has in a great measure modified both in type and frequency the character of the endemic fevers. Cases of congestive jungle remittent fever are now comparatively rare to what they were twenty years ago. The sanitary efforts, also, made to improve the drainage, conservancy, and habitations of the natives which have been carried out of late years, have done much to increase the salubrity of the chief town of the District, Dibrugarh.

EPIDEMICS.—The first appearance of cholera in an epidemic form after the British took possession of the Province, occurred in 1834. It afterwards visited the valley epidemically in the years 1838-40; again in 1852-53, and subsequently in 1861-62. Since the last-named year there have been almost annual outbreaks of greater or less severity, generally making their appearance in May and lasting all June, and sometimes through July. Various causes have been assigned for these outbreaks. In the epidemic of 1861, which was the severest witnessed by the present Civil Surgeon, more than fifteen per cent. of the population were attacked by the disease, and about ten per cent. are said to have died. Assamese, Bengálís, and Hindustánís—all classes of natives were attacked with like severity, but Europeans escaped altogether. Small-pox makes its appearance

in an epidemic form almost annually in some part of the District, generally in the months of February, March, and April. Unless in exceptional outbreaks, it is said to cause but little mortality, and is not at all dreaded by the natives, who look upon it as an infantile disease.

CATTLE DISEASE.—The first record of any epizootic appears in 1853, when it is said that fully one-half of all the horned cattle in the District were destroyed. Another epidemic of the same nature broke out in June 1868, and up to the beginning of 1870 was still raging in various parts of the District. This disease, which is the same as the *guti* or *paschimá* of Bengal, appears to be identical with the steppe murrain or rinderpest of Europe. The prominent symptoms of the disease are high fever, with muco-purulent discharges from the eyes and nose, ulceration of the mouth and tongue, and eruption of the skin, followed by a typhoid stage of fever with dysenteric purging. The mortality is very great, and is said to reach from eighty to ninety per cent. of all the cattle attacked. This epizootic is eminently contagious, and attacks with equal severity cows, buffaloes, deer, and swine. Horses, elephants, and carnivorous animals are said to be exempt. Cattle disease broke out again in 1875, and, although it did not extend to all parts of the District, assumed a very virulent character where it did appear.

VITAL STATISTICS are collected in the settled portion of Lakhimpur District through the agency of the *mauzádárs* or Government revenue officers. Much success does not seem to have attended their efforts, and their returns are far below the truth. In 1874 2090 deaths were registered out of a total population of 121,267, equal to a death-rate of 17·3 per 1000. Of the total, 855 deaths were attributable to cholera, 117 to smallpox, 692 to fevers, 309 to bowel complaints, 3 to suicide, 29 to wounds and accidents, 4 to snake bites or wild beasts, and 81 to all other causes. In 1875, 1334 deaths were reported, equal to a rate of 11 per thousand. That the above death-rate is much below the truth is proved by the results which have been obtained from a careful registration of certain selected areas, both urban and rural. The urban area chosen for Lakhimpur is the town and Civil Station (including cantonment) of Dibrugarh, comprising an area of 3·46 square miles, and a total population of 3870; the rural area comprises the Jáipur *thánd* and the Dhakwá-khánd *mauzá* and *thánd*, with an aggregate area of 816 square miles

and a population of 20,566. In the year 1874, the number of deaths recorded in the town area was 274, or at the rate of 70·8 per thousand of the population; in the rural area 532 deaths were registered, being at the rate of 25 per thousand. The total deaths are thus classified according to causation:—Cholera, 389; small-pox, 33; fevers, 206; bowel complaints, 131: wounds and accidents, 6; all other causes, 41: total deaths in selected areas, 806. Registration of births is only attempted in the specially selected areas, but the returns are very imperfect. At the charitable dispensaries at Dibrugarh and North Lakhimpur, 248 in-door patients were received in 1875, of whom 15 died. The number of out-door patients treated in the same year was 1736.

INDIGENOUS DRUGS.—There are but few indigenous medicines peculiar to the District. The only ones worthy of notice are the following:—(1) *Coptis titá*, brought down for sale by the Mishmís, a hill tribe, and known as *Mishmi titć*. This is a bitter aromatic tonic, possessing valuable periodic properties, and is much esteemed by the natives in the treatment of fevers. (2) Petroleum, which has been found in the District in large quantities, is used as a medicine in cutaneous affections, and in the treatment of sores and wounds. There is no class of native practitioners known among the Assamese. When sick, they seek relief from their religious instructors, whose only ideas of remedies are incantations or other rude superstitions.

NOTE.

The importance and size of the Upper Division of Lakhimpur have induced me to treat it separately in the following 'Account of the Subdivision of North Lakhimpur.' The materials were chiefly prepared for me by Mr. Scott-Campbell, a tea-planter, to whom with other gentlemen engaged in the same enterprise, I beg to tender my thanks for much kind aid in these volumes. W. W. H.

APPENDIX.

SHORT ACCOUNT OF THE SUBDIVISION OF NORTH LAKHIMPUR.

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THE SUBDIVISION OF NORTH LAKHIMPUR comprises a long narrow strip of country on the north bank of the Brahmaputra, containing an area of about 1500 square miles. It is situated between the 27th and 28th degrees north latitude, and the 94th and 95th degrees east longitude. It is bounded on the north by a continuous chain of mountains; on the east by the Káni Bil; on the south by the Brahmaputra and its branch, the Lohit; and on the west by the Dikrang river and the Daphlá hills. The Subdivision was formed in 1839. The Civil Station is the town of Lakhimpur, in north latitude 27° 14′ 5″, and east longitude 94° 7′ 10″.

MOUNTAINS.—The Daphlá hills, which border the south-west of the Subdivision, and run in the shape of a curve, are supposed to be a continuation of the Aká hills. They vary in height from 1500 to 6000 feet; for the most part, their summits form an even ridge, occasionally bristling up into towering masses. These hills are very difficult of ascent, and are reported to be not practicable for any animals of burden. They are uniformly covered with luxuriant vegetation, consisting of large forest trees, bamboos, and a variety of shrubs and grasses.

RIVERS.—The Subansirí is the principal river in the Subdivision, which it bisects from north to south, and is also one of the largest hill streams in Assam. This fine river apparently takes its rise in the mountains bordering on Thibet. The hill people say that the stream beyond our boundary flows in a south-easterly direction: from the time it enters the plains, its course is from north to south. It is fed at different points beyond the frontier by several tributaries;

but I have only been able to ascertain the names of four—namely, the Kamlápání, Siplu, Gáiu, and Náo Bhogá, of which the first named is the largest and most important. Within the boundary of the Subdivision it has three tributaries, the Dulung, Dirpái, and Sáuldhuá. The Subansirí is said to be navigable by native boats of large size throughout the rainy season, and will admit of steamers plying on it as far as the village of Pátálipáni, about sixteen miles from the Subdivisional Station. Beyond this village there are rapids which can only be passed by small, dug-out canoes; but in these canoes it is possible to ascend the river a further distance of about eighty miles, as far as the point at which the Kamlápáni or Silas empties itself into it, a journey which occupies eight or nine days. The bed of the Subansirí beyond the village of Pátálipáni is full of boulders and pebbles, and the banks are chiefly inhabited by Míris, who have their cultivation along the river valley. In ordinary seasons the river is not fordable within the District, but in seasons of drought the stream at certain points just above this village is so low that men are able to walk across. The Subansirí, however, is nowhere fordable on foot below Pátálipáni. Three ferries are established—at Gogámuph, Bebejiá, and Gorámur. They are only open during the cold season, as the surrounding country is submerged during the rains, when all communication by land is interrupted. (2) The Ghágar river has its source in a large *bil* surrounded by morasses, flows past the village of Gágalduhi, and empties itself into the Subansirí about ten miles below Pátálipáni. At present, this river is of little or no use in a commercial point of view; it is fordable during the cold weather. (3) The Dhol river derives its origin from a similar source to the Ghágar, and is navigable throughout the year, but in the cold weather only by boats of very light draught. It passes within two miles of the Subdivisional Station, and is frequently used by traders and others. This stream is extremely narrow, and its bed consists of light vegetable mould. (4) The Gariáján is a small stream which flows past the town of Lakhimpur. It is largely used for purposes of traffic during the rains, but in the cold weather it almost ceases to flow. Its source is similar to that of the last-named river, and they both flow into the Sumdirí. (5) The Sumdirí is a hill stream of about the same width as the Gariáján; it unites with the Gariáján, Dhol, and Ghágar, and finally empties itself into the Subansirí. (6) The Kerkatiá is a branch of the Brahmaputra which

flows into the Subansirí. (7) The Rangánadí is a hill stream which takes its rise in the Daphlá range, and is navigable all the year round for small country boats. Considerable traffic is carried on along this river, principally by traders from Gauháti and Goálpárá, who come up during the cold weather for the purpose of purchasing rape-seed and *mejáti*. It empties itself into the Subansirí below Gorámur. (8) The Dikrang, next to the Subansirí the largest stream in North Lakhimpur, takes its rise in the lower slopes of the Aká hills. Commercially, however, it is of little importance, as the population along its banks is exceedingly sparse. A Khamtí colony was exiled to its banks many years ago for their political turbulence. Above this settlement, cultivation terminates. There are some magnificent tracts of high forest land on both banks of the river which are eminently suited for tea cultivation, but owing to the scarcity of labour all attempts to cultivate tea here have hitherto failed. This river also discharges itself into the Subansirí.

MINERAL PRODUCTS.—A species of coal is said to exist at the source of a small river descending from the Sarek hills, known as the Dirju. Abundance of building stone can be obtained beyond British territory; and if the banks of the Subansirí were subjected to a proper scientific survey, there is little doubt that discoveries of limestone and other mineral products would be made. Gold dust is found in the bed of the Subsansiri, and from time immemorial it has been the practice of a class of men called Hanuáls to wash the streams for gold. Nearly every one of the rivers in the Subdivision produces gold, and there can be scarcely a doubt that the adjacent mountains are the source of the supply. The gold is supposed to exist in solid veins in the hills along the northern boundary, as in parts of the Subansirí situated within their vicinity pieces of gold have been found in disintegrated rock. These points of the river are, however, beyond our jurisdiction, and can only be visited by consent of the tribes who inhabit the hills in the neighbourhood. In former years gold-washers used to go up to the Kamlápáni or Silas for the purpose of procuring the precious metal, and it is affirmed that gold dust is found there in abundance. The Mirís, a tribe who inhabit the banks of the Kamlápáni above the junction of that river with the Subansirí, have of late years excluded British subjects from seeking gold dust in their territory. The practice of gold-washing, after being abandoned for about seven years, was recommenced in 1870,

when a party of from eighty to a hundred Mánuáls commenced washing for gold dust in the Subansirí, about ten miles from the range of hills marking the northern boundary of the Subdivision. It was stated that from two to two and a half pounds of gold were obtained by the party during the season, but the yield would doubtless be much greater with proper appliances. The process adopted for washing out the gold dust is exceedingly simple. A sort of trough about four feet long by sixteen inches in breadth is constructed, with an opening at each extremity. A party of the washers collect the sand and pebbles; and the trough is placed on an incline near the water's edge attended by two special washers, whose sole work consists in placing quantities of the sand and pebbles collected by others, about two pounds weight at a time, in the upper extremity of the trough. Water from a scooped pumpkin is then gradually poured on the mass; the gold dust, which is heavier than the sand, remains, while the refuse is washed down to the lower sluice and emptied into the river. From three to four grains of gold dust generally obtained from about a hundredweight and a half of washing stuff. When about a *tolá* (180 grains Troy weight) of the dust is collected, it is mixed with quicksilver and heated in an earthen crucible till the gold forms a solid mass by the evaporation of the mercury.

Uncultivated Crops and Jungle Products.—A description of scarlet root called *asu* is found, which is much used as a dye by the natives. The borders of the silk scarfs worn by the women, which are woven with ornamented designs of flowers, are dyed with this root. The work is not generally executed with much skill, but in skilful hands the material might possibly command importance as an ornamental dye. The bark of a tree called by the people *udal*, produces a fibre superior in strength to flax, which is used for rope-making. There seems to be little doubt that this material could be woven into a superior kind of cloth. Beeswax is not plentiful, and is principally brought down by the border tribes from the hills. In 1869, about fifty hundredweights of beeswax were exported from the Subdivision; ten years earlier, the annual export of this article had been upwards of three times this amount. Immense forests of India-rubber trees at one time existed on both banks of the Subansirí river, and also along the other streams. The gum was first collected in these parts in 1860-61 by Dr. Campbell, late of the East India Company's

Service. Government assumed the royalty of putting the right of collection up to public auction annually. Dr. Campbell relinquished his connection with the trade in 1864, in which year an English merchant purchased the lease for about £1400, but failed in the speculation. Since then, the whole of this trade has been in the hands of Márwárí merchants. They combined to obtain the rubber forests for many years on terms far cheaper than any European could have offered; and, owing to Government not having enforced proper regulations for the preservation of the trees, whole forests were allowed to be denuded. As the lease was an annual one, each succeeding lessee tried to get as much gum out of the trees as they were capable of exuding. The result of this system was, that trees perhaps a century old have been hacked and cut from their roots to their loftiest branches, and naturally they have not been able to survive the treatment. Government had a stipulation inserted in the lease, providing for the planting of a certain number of young trees annually in each caoutchouc estate; but this was practically a dead letter, as the provision was never enforced or carried into effect by the executive officers. At the present time (1876) the leasing of the rubber forest has ceased, and probably there is now little or no rubber left in the plains of the District.

Silk Cultivation.—Assam has been known as a silk producing country from time immemorial. During the supremacy of the Aham dynasty the industry was greatly encouraged, and grants of land were conferred upon the *jogís* or weaving caste, who were also exempted from the personal labour exacted by the State from all other classes. This caste reared the mulberry silkworm, and the produce was for the exclusive use of the royal family. The climate is eminently adapted to the vigorous growth of the mulberry and other silk-producing trees and plants. Although the various descriptions of silk produced in North Lakhimpur are numerous for such a thinly populated country, there is ample space for great improvement both in regard to quantity and quality. Nearly all the silk produced is used for domestic purposes, a very small portion only being exported to Bengal. Of late years silk cultivation has considerably decreased, one principal reason being the attraction of labour to the tea gardens, and another the increased supply of woollen and other warm fabrics in the market, which are worn in substitution for the locally manufactured silk. Owing

coarse quality of the fibre, the prices are not ve to encourage exportation, though there fibre should not be improved; and this, of corresponding effect on the price of the article. ssam is said to be capable of indefinite de- vided that British capital and enterprise were ulation, there is every hope of the trade being worked up to perfection. The two kinds of worms which are reared in this Subdivision are as follow:—(1) *Mugá*. The female moth, as soon as it emerges from the cocoon, is secured by a thread tied under the wings, and attached to a small bundle of thatch, on which it immediately proceeds to lay its eggs. When the new worms are hatched, they are placed out on the leaves of the *sum* tree; when they are prepared to spin, they descend the trees and are then collected on bunches of leaves, where they form their cocoons. Several crops of this kind of silk are raised during the year, the chief one being that which is produced in May and June. The others are mostly cultivated in the Districts of Central Assam. (2) *Eriá*. These worms can be reared all the year round, and are fed on Palma Christi leaves, or on the leaves of two jungle plants called by the natives *kasaru* and *huálu*. The worms are reared in-doors and are very difficult to bring up, great cleanliness being absolutely necessary. None of this silk ever finds its way to Bengal. About 328 hundredweights of *mugá* and *eriá* silk are annually produced in North Lakhimpur, of the value of about £3036. As stated above, however, silk cultivation and manufacture has considerably fallen off in late years.

The Cultivated Crops are fully treated of in the foregoing general Statistical Account of the District, where also will be found an account of the tea cultivation, and a list of tea gardens, with the estimated out-turn and the name of the proprietor of each.

Population.—The Subdivision is very thinly populated. According to the Census of 1872, it contains a population of only 39,158 souls, distributed over an area of 1107 square miles. In the lower ranges of the northern hills are several independent hill clans, known as Ratams, Binis, Taiahs, Bikus, Nidais, Gadás, Hais. The inner hills are inhabited by Abars, Akás, and many other aboriginal tribes. The more remote tribes never descend to the plains; they traffic in the exchange of commodities with the Ratams, Binis, and other clans first enumerated, who annually visit the plains for

the purpose of receiving presents or blackmail from the British Government. They bring down with them *manjit*, bees-wax, India-rubber, dried chillies, Indian corn, ginger, etc., which they dispose of to traders or cultivators in exchange for *eriá* cloth, silk, rice, etc. These also they again barter to the interior tribes for swords and other articles of primitive but durable manufacture.

The total population of North Lakhimpur Subdivision consisted, in January 1872, of 39,158 persons, viz. 20,306 males and 18,852 females, spread over an area of 1107 square miles, and dwelling in 22 villages and 8060 houses. Average density of the population, 35 persons per square mile; average number of villages, ·02 per square mile; average number of persons per village, 1780; average number of houses per square mile, 7; average number of persons per house, 4·9. Classifying the population according to religion and age, the Census gives the following results:—Hindus—under twelve years of age, males 7269, and females 6438; total, 13,707. Above twelve years of age, males 12,451, and females 11,930; total, 24,381. Total of Hindus of all ages, males 19,720, and females 18,368. Grand total, 38,088, or 97·3 per cent. of the Subdivisional population; proportion of males in total Hindus, 51·8 per cent. Muhammadans—under twelve years of age, males 196, and females 194; total, 390. Above twelve years of age, males 359, and females 274; total, 633. Total of Muhammadans of all ages, males 555, and females 468. Grand total, 1023, or 2·6 per cent. of the Subdivisional population; proportion of males in total Muhammadans, 54·3 per cent. Christians—under twelve years of age, males 3, and females 2; total, 5. Above twelve years of age, males 20, and females 10; total, 30. Total of all ages, males 23, and females 12. Grand total, 35, or ·1 per cent. of the Subdivisional population; proportion of males in total Christians, 65·7 per cent. Other denominations—under twelve years of age, male 1, and female 1; total, 2. Above twelve years of age, males 7, and females 3; total, 10. Total of all ages, males 8, and females 4. Grand total, 12. Proportion of males in total 'others,' 66·7 per cent. Population of all denominations—under twelve years of age, males 7469, and females 6635; total, 14,104. Above twelve years of age, males 12,837, and females 12,217; total, 25,054.

Mr. C. F. Magrath's separate Census Compilation for Lakhimpur gives the following details as to the numbers of the various races, tribes, and castes found in the North Lakhimpur Subdivision. The

numbers are included in the general table which has been given for the whole District (*ante*, pp. 306–308) :—

Name of Nationality, Tribe, or Caste.	Number.
I.—NON-ASIATICS.	
European—	
English, ...	6
Scotch, ...	6
Total of Non-Asiatics,	12
II.—ASIATICS.	
A.—Other than Natives of India and British Burmah.	
Nepális, ...	66
B.—Natives of India and British Burmah.	
1. *Aboriginal Tribes.*	
Bhumij, ...	26
Daphla, ...	150
Káchárí, ...	2,350
Kanjhár, ...	3
Khamti, ...	421
Kol, ...	125
Lálang, ...	138
Mech, ...	1
Mírí, ...	2,710
Nágá, ...	4
Nat, ...	146
Santál, ...	2
Sarániyá, ...	2,702
Uráon, ...	31
Total, .	8,809
2. *Semi-Hinduized Aboriginals.*	
Aham, ...	9,786
Bágdí, ...	36
Baurí, ...	24
Bhuiyá, ...	34
Chamár, ...	30
Chandál, ...	12
Chutiyá, ...	2,655
Dom, ...	3,534
Dosádh, ...	36
Ghási, ...	4
Ghátwál, ...	26
Hárí, ...	222
Kaorá, ...	3
Khárwár, ...	3
Koch, ...	2,696
Mihtár, ...	1

Name of Nationality, Tribe, or Caste.	Number.
Semi-Hinduized Aboriginals —continued.	
Musáhar, ...	41
Pásí, ...	2
Total, .	19,145
3. *Hindus.*	
(i.) Superior Castes.	
Bráhman, ...	600
Rájput, ...	18
Total, .	618
(ii.) Intermediate Castes.	
Káyasth, ...	78
(iii.) Trading Castes.	
Agarwálá, ...	15
Gandhabaniyá, . . .	6
Khatrí, ...	30
Márwárí, ...	29
Oswál, ...	16
Subarnabaniya, . . .	4
Total, .	100
(iv.) Pastoral Castes.	
Goálá, ...	44
(v.) Castes engaged in preparing Cooked Food.	
Halwái, ...	1
(vi.) Agricultural Castes.	
Baruí, ...	11
Boriá, ...	800
Chásá, ...	2
Járua, ...	54
Kaibartta, . . .	961
Kolitá, ...	2,555
Koerí, ...	20
Kurmí, ...	44
Máli, etc., . . .	7
Rái, etc., . . .	19
Total, .	4,473

Name of Nationality, Tribe, or Caste.	Number.
(vii.) Castes engaged chiefly in Personal Service.	
Behárá,	3
Dhánuk,	3
Dhobá,	22
Hajjám,	15
Kahár,	20
Total,	63
(viii.) Artisan Castes.	
Kámár (blacksmith),	14
Kumbhár (potter),	12
Sonár (goldsmith),	4
Sutradhar (carpenter),	6
Telí (oilman),	10
Total,	46
(ix.) Weaver Castes.	
Jugí,	391
Tantí,	12
Total,	403
(x.) Labouring Castes.	
Madashí,	5
Nuniyá,	6
Patiyál,	12
Total,	23
(xi.) Boating and Fishing Castes.	
Jaliyá,	22
Keut,	457
Málá,	2
Total,	481
(xii.) Dancer, Musician, Beggar, and Vagabond Castes.	
Báití, etc.,	6
(xiii.) Persons enumerated by Nationality only.	
Bengalí,	3
Hindustání,	4
Uriyá,	27
Total,	34
(xiv.) Persons of Unknown or Unspecified Castes,	3,704
Grand Total of Hindus,	10,074
4. *Persons of Hindu Origin not recognising Caste.*	
Vaishnav,	6
Native Christians,	23
Total,	29
5. *Muhammadans.*	
Pathán,	4
Unspecified,	1,019
Total,	1,023
Total of Natives of India,	39,080
Total of Asiatics,	39,146
Grand Total,	39,158

The Peasantry as a rule are well off; their wants are few, and easily supplied by their own industry. With the exception of such articles as salt and opium, all other necessaries are grown by the cultivators themselves. A few years back, before the cultivation of opium was interdicted, very few labourers could be obtained on the

tea plantations at any time of the year. Even at present, not many inhabitants of the District offer themselves for such work on permanent engagements; although after the paddy crop is reaped, numbers apply for temporary work on the plantations, which labour in former years was all absorbed in the cultivation of opium. The productive industry of the people shows a decided advance on what it was some years ago, but it is still far from being satisfactory. This is in a great measure owing to the sparseness of the population, but also to the indolent character of the people. They principally follow agricultural pursuits, for the purpose of providing themselves with the immediate necessaries of life; and beyond this they do not appear to exert themselves to obtain any luxury, however trifling. It is estimated that about one-fourth of the adult population are addicted to the use of opium, which is consumed at the average rate of about two ounces per month for each man. As a rule the people are densely ignorant, and, as a consequence, morbidly superstitious, and ostensibly very tenacious in preserving their caste prejudices. They are very exact in culinary practices, whilst so engaged, the most trivial act is at once noticed, and the offender is subjected by his community to a fine. In case of any serious delinquency, the Gosáin or religious instructor subjects the unfortunate transgressor to various penances, which are always accompanied by a fine.

END OF VOLUME I.

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